The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, JANUARY 13, 1855. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.......................at 9 A. M. and 3 P. M.
St. Luke's Church.......................8½ " 5 "
Church of the Nativity.......................9 A. M.
Church of the Annunciation.......................9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion.......................8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration......¼ to 9 A. M. and 6 P. M.
Church of the Holy Apostles.......................9 "
Church of the Holy Innocents.......................9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn.......................8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.......................9 A. M.
St. Mary's Church, Brooklyn,.......at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JANUARY.

14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
4. Septuagesima Sunday: Third Sunday before Lent.
11. Sexagesima Sunday: Second Sunday before Lent.
18. Quinquagesima Sunday: Next Sunday before Lent.
21. The First day of Lent, commonly called Ash Wednesday. [Proper Psalms instead of the Psalms for the day of the month. Proper Prayers immediately before the General Thanksgiving at Morning Prayers—printed immediately after the Collect for the day.]
24. St. Matthias the Apostle.
25. First Sunday after Lent.
28. Ember Day.

THE CHURCH AT HOME.

Western New York.—The Bishop (we learn from the *Gospel Messenger*) on Friday morning, the 29th of December, instituted the Rev. Maunsel Van Rensselaer as rector of Grace Church, Rochester. The rector-elect was attended by Messrs. George H. Mumford and L. B. Swan, of the Vestry, and by the Rev. Messrs. Lockwood, Cheney, McKnight, and Hopkins, of the Clergy. The Rev. Mr. Gillespie read Prayers. The Provisional Bishop of New York preached an appropriate and admirable sermon from the words: "The good Shepherd giveth his life for the sheep." The Epistle was read by the Bishop of Iowa, and the Gospel by the Bishop of the diocese. The Holy Communion was administered by the Rector, assisted by the Rev. Mr. Lockwood, of Pittsford.

On Sunday morning, the 31st, the Bishop visited Trinity Church, Rochester, where he preached and confirmed twenty-one persons, to whom he delivered an address. A large congregation attended the services.

In the afternoon the Bishop was present at St. Luke's Church, when the Bishop of Iowa delivered his farewell sermon to his late flock. From twelve to fifteen hundred persons were present.

In the evening the Bishop visited Grace Church, Rochester, and preached and confirmed twelve persons, to whom he delivered an address. The church was crowded to overflowing, and many could not get into the church at all.

Vermont.—A correspondent of the *Christian Witness* gives an account of what is called "the Convocation of the Diocese of Vermont, in the village of Arlington." The Bishop was not present, but only the following Clergy:—the Rev. Drs. Hicks and Manser, with the Rev. Messrs. Randolph, Baily, Hodges, Graves, and Wadleigh. The "Convocation" consisted of services, sermons, and the Holy Communion, in which the Clergy abovenamed took part.

Michigan.—A correspondent of the *Gospel Messenger* thus describes a recent visit of the Bishop in the neighbourhood of the Grand Rapids:—

I am requested to inform you of a second visitation of our worthy Diocesan to the Parish of Saint Mark, on the 19th of December. This was on the way to Plainfield to consecrate the edifice erected there, which had been postponed in consequence of the Bishop's indisposition when here in August. On the evening of the 19th, a good congregation assembled, and witnessed a most interesting service—a mother, with her son and three daughters, were admitted into "the Congregation of Christ's Flock, and were signed with the sign of the Cross" by our Pastor. After the service, the Bishop preached, taking for his subject the parable of the *tares* mingled with the *wheat*—the decision of the Great Husbandman that both should grow together until the *harvest*. Confirmation was then administered to nine, making with thirty-nine in August, forty-eight. The young with the old, from the youthful pupil of the Sunday School to the grey-haired matron! It was a touching sight—cheering the heart of our faithful Pastor. The Bishop addressed those confirmed, referring to the instruction of the sermon, exhorting them to prove themselves the *good wheat*, and to follow the example of our Divine teacher by going about doing good.

Tennessee.—We learn from the *Church Herald* that the Rev. Dr. D. C. Page, Rector of Calvary church, Memphis, has resigned his pastoral charge, owing to declining health. Dr. Page was for many years Rector of Christ church, Natchez, and was acknowledged to be one of the most eloquent and learned divines in the State. On accepting his resignation, the Vestry of Calvary church passed the following resolutions:—

Resolved, That the Vestry, in view of the earnest and repeatedly expressed wish by Dr. Page, to withdraw from his pastoral charge, on account of his health, accept his resignation.

Resolved, That our beloved Pastor has, by his learning, ability, and eloquence, his noble Christian zeal, his pure and exalted character, endeared himself, in a very remarkable degree, to the Vestry and congregation of Calvary Church; and we cannot part from him without the expression of the deepest feeling of regret.

Resolved, That for his eminent services to Christianity, and to the community, we tender to him our most grateful thanks; and in whatever sphere of usefulness his uncommon endowments may be employed, we invoke upon himself and his family the choicest blessings of Heaven.

THE CHURCH ABROAD.

England.—Ordinations were held on the Fourth Sunday in Advent by the Bishops of Ripon, Bath and Wells, and Durham. The number ordained was unusually great.

The office of Archdeacon of Natal (in South Africa) has been accepted by the Rev. C. F. Mackenzie, M.A., Fellow and Tutor of Caius College, Cambridge. Mr. Mackenzie was Second Wrangler in 1848, and has been led, partly, it is believed, as the result of his own thoughts, and partly in consequence of Bishop Selwyn's recent course of sermons before the University, to devote himself to the noble work of endeavouring to raise up the Zulu nation of Natal from its present state of degraded heathenism.

The Committee of the London Union on Church Matters has just issued its fifth annual report. It congratulates Churchmen on a slow but sure progress of right principles. Some few things are distressing, but reasons for encouragement predominate. In the progress made by the Convocation of Canterbury, Churchmen will thankfully rejoice at the prospects of vigorous life in the Church. On legislation for the Colonial Church the committee make some apposite allusions. They consider the recent article in the *Edinburgh Review*, suggesting a settlement of the Church-rate question, "a hopeful sign of the times;" and the disposition to leave the education question to settle itself on the voluntary principle, no less remarkable. After recommending Churchmen to prepare to combat with the strongest opposition Lord Harrowby's City Churches bill, the measure for facilitating divorce, the Manchester and Salford Education bill, the Stoke Newington Church bill, and Lord Blandford's Episcopal and Capitular Estates bill, the committee conclude with the following allusion to "a painful and delicate subject, of pressing and immediate consequence":—

The London Union on Church Matters not being constituted for the discussion of doctrinal matters, it will not be expected that the committee should enter further into the merits of the suit pending against Archdeacon Denison than to state that the peculiar danger to be apprehended from this case being pursued to its utmost limits, is not in the doctrinal value which will attach to the decision itself, but in the possibility of that decision being accepted or dictated as a new test.

It appears, while the Church of England has abstained, in dealing with matters of doctrine, from enouncing rigorous decisions, and rather chosen certain limits, yet that a characteristic of its moderation is to be found in the consequence, viz: that it permits, or, at least, declines to question, definitions within those limits. Archdeacon Denison rejects formally those extremes which on either side the Church repudiates; hence it would seem that the success of proceedings against him would narrow the terms of communion; or, in other words, would amount to the imposition of a new doctrinal test. Your committee much regret that a doctrine so solemn and sacred should be brought into public and unseemly discussion. Even now they are not without hopes that a danger imminent and perilous both to the peace of the Church and to individual minds may be averted. No efforts, in whatever direction, ought to be spared to avert what, if pursued, and however settled, cannot but be very disastrous; and your committee trust that the spirit of partisanship, if it exists, and even an earnest, if over anxious, desire to vindicate the principles of the Church, may be so far reconciled or overruled by higher influences, that the Church may, by its Great Head, be preserved from dangers which, in the judgment of many, seem to menace her integrity, and which anyhow must interfere with her ordinary duties.

In both Houses of Parliament mention has been made of a desire for the introduction of some special prayer for the army and navy—in the Lower House by Mr. Napier and Lord Blandford; in the Upper, by the Duke of Grafton. To the latter Lord Aberdeen replied:—It was in the recollection of their lordships that her Majesty graciously directed a form of prayer imploring the blessing of the Almighty upon their undertakings; and he believed there never was a form of prayer more devoutly and universally observed than that, answering, as it did, every purpose that could be desired. He did not deny that occasions might occur in which it might be proper to give her Majesty similar advice; but at this moment he did not see that the circumstances were of such a nature as to justify them in giving such advice. And beside, their Lordships would recollect that they had already prepared for them in the Liturgy a Form of Prayer which might answer the object of the noble duke. They thought, perhaps, that they might improve the Form of Prayer, that they might have another. Let him caution them how they tampered with the subject. He believed it was of essential importance to preserve the integrity of the Liturgy, and not unnecessarily to recommend such an exercise of the royal prerogative as might raise questions highly injurious to the interests of the Church. Whether in victory or defeat, in whatever condition we might be at home or abroad, our whole conduct ought to be subject to the will of God, and all our acts ought to be to promote His glory, but he must say he did not feel that at this moment they were called upon to advise her Majesty specially to interfere with the observances of those prayers which were already provided for their use in the Liturgy of the Church; and he, therefore, with all possible respect for the motive of the noble duke, and sympathizing entirely with the feelings which actuated him, was bound to say that he did not think it consistent with his duty to advise her Majesty to direct a special Form of Prayer.

A correspondent of the *Morning Advertiser* says: "We are informed that legal steps are to be taken, in consequence of the recent publication in the *Guardian* newspaper of a very objectionable letter by the Rev. John Keble, Vicar of Horsley, in the diocese of Winchester. This letter commits its author to the opinions of Archdeacon Denison."

THE WORLD AT HOME.

Fire at the Prescott House.—This hotel has had a narrow escape from fire. On Friday afternoon fire was discovered in the second story, originating in a flue, and the building with its furniture sustained considerable damage, chiefly by water, of which immense quantities were thrown in. Had the fire occurred in the night, there must have been a very serious conflagration. As it was, the flames were extinguished without difficulty. The loss by water and fire together will probably reach $12,000—fully insured. The Hotel had 160 guests at the time of this occurrence. A large force of police maintained perfect order. The building is owned by Robert Ray.

Explosion.—An alarming explosion of a steam boiler, in a carpenter's shop, in West Twenty-first street, took place about half-past six o'clock on Monday morning, which not only seriously damaged the building itself, but extended its effects to the adjacent premises. It has been stated in the accounts of the daily press, that the Church of the Holy Communion, at the rear of which the carpenter's shop is situated, was damaged by it. This is incorrect. But the house of the Rev. Dr. Muhlenberg, the pastor of the church, which is adjoining, felt the explosion severely, the back windows having been blown out, and bricks and lime projected through them. Both Dr. Muhlenberg himself and a servant-maid had narrow escapes. The bath-room, which Dr. M. was on the point of using, had a sufficient quantity of bricks and mortar thrown into it to have seriously injured, if not to have killed, any one who might have occupied it at the time; and the bed from which the servant had just risen was covered with bricks and rubbish. The cause of the explosion is not accounted for.

Destruction of a Presbyterian Church by Fire.—On Monday morning, shortly before day-light, fire was discovered issuing from the main body of the Rev. Dr. Burchard's church, in 13th street, between Sixth and Seventh avenues. The firemen were early on the ground, but were unable to check the flames until the building, together with its contents, were entirely destroyed. The building was insured. Dr. Burchard had recently moved his private library from his house to the church, which was also destroyed. It was valued at $1000, on which there was no insurance. A valuable organ was also destroyed. It was insured. The flames are supposed to have caught from the heaters.

The Mayor and the Police.—The Mayor of this city has issued a circular to the Police, calling their immediate and particular attention to the provisions of Article IV, Section 4, of the Police Law, passed April 13, 1853, prohibiting their receiving any present or reward for services rendered, or to be rendered, unless with the knowledge and approbation of the Mayor—any one so transgressing to be deemed guilty of a misdemeanor, and punished accordingly. The Mayor, it is said, will not sanction, by his permission, a practice which has become a nuisance, and dangerous to the efficiency of the Department. The *Courier* states that some of the officers have been known to refuse to perform their duty, in many cases, until they had prospects of a reward held out to them.

Closing the Stores on Sunday.—The Mayor has already occasioned a great improvement in the state of this city on Sunday. Last Sunday was the quietest we remember. He had directed the closing of liquor and other stores, and the order was generally obeyed. One great improvement in Chatham street was the shutting up of the stores of the Jews, who have hitherto sold clothing on Sunday.

Inmates of the New York Asylums.—The last reports from the institutions under the charge of the Ten Governors, show an increase of 58 in the number of inmates, there now being a total number of 6,788, of which 1,357 are in the Alms House, and 1,052 in the Work House; 174 children are at nurse in the city, at the expense of the Board, which is a burden not heretofore incurred. The institutions for criminals contain a less number of inmates than usual.

Street Nuisances.—The daily papers report favorably of the exertions of the Mayor of this city to remove the street nuisances that have too long been allowed to exist. It is observed that encumbrances have been cleared away to such an extent within three or four days, that very few obstructions amounting to a nuisance remain on the sidewalk. Still the streets are wretchedly dirty.

City Mortality.—471 persons died in this city last week, showing an increase of 25 over the deaths of the week previous. Of this number 97 were men, 115 women, 143 boys, and 116 girls.

Trinity Church-Yard.—At the Common Council Board of this city on Friday, the Resolution passed by the Board of Aldermen, directing the Corporation Counsel to suspend all further proceedings for the opening of Albany street from Trinity Place to Broadway, came up for concurrence. A motion was made to refer the resolution to the Committee of the Whole, was put and lost. Ayes 21; Nays 32. After a short debate, a motion for the previous question was adopted. Ayes 30; Nays 23. The question then came up on concurring with the Board of Aldermen; and on a division the Board voted ayes 35; nays 22. The President declared that the resolution was concurred in. The Board then adjourned to Monday.

Trinity Churchyard.—At the Board of Aldermen of this city on Monday, the Special Committee appointed to report on the non-concurrence of the Board of Councilmen with this branch in the repeal of the ordinance to extend Albany street through Trinity Churchyard, reported that they had carefully examined the subject, and the facts having been stated by the Committee on Streets of the late Board, they did not deem it necessary to make a long report. The report concludes with a resolution adhering to the action of this Board May 16, 1854, repealing the ordinance to extend said street through the churchyard. Adopted by a vote of 13 to 7.

Indians in the State Senate.—The Albany correspondent of the *Courier* says:—

There was a delegation of Indians lighting up the gravity of the Senate by their gay garb, their metallic trinketings, their linens and blankets—and above all, their painted faces. They came in, duly heralded by a gentleman who wore enough of the military costume to show some service. They were *en route* for Washington, for the peaceable capture of bounty lands—suppliants for a few acres of their grandfathers' wide domain. They did all they could have desired in astonishing the Senate Chamber; and if they have such good fortune in Washington, they will have a homestead at once. Our own State is generous toward the Indians. They get what they ask; if not at first, it is granted to their quiet patient perseverance—saying nothing, but looking a library—and so Indian bills pass—sometimes justly, sometimes out of all reason.

Religious Excitement at Albany.—[illegible] has been considerable excitement at Albany arising from the following cause:—Mrs. Parmelee, the wife of the Mayor, visited the Alms House on Saturday, and distributed among the young and the old of that institution a large number of cakes and [illegible] New Year's presents. The books were mainly given [illegible] "little people" from three to ten years [illegible] Roman Catholic teachers, [illegible] that Church, and acting under their [illegible] seized the books and destroyed them. An investigation of the matter took place at the City Hall, the result of which was, that the Superintendent was to suffer these teachers to continue their ministrations at the Alms-House, only upon condition that they violated no rule or regulation whatever hereafter. The books and pictured cards distributed were about 200 in number, and were calculated to amuse and instruct those who received them.

The Church Assault Case at Boston.—We related last week the occurrence of a disturbance in Christ Church, Boston, on the previous Sunday, arising out of a Mr. Goddard, who claims to be Treasurer of the church, persisting in distributing papers, at the time of Divine Service, for the pew rents. The case has since been several times before the police Court, the Rector (the Rev. Mr. Smithett) and three of his friends, being charged with assault. It appeared that Mr. Goddard was elected Treasurer of the church on the 29th of June last, by the votes of five members holding proxies enough to cast 19 votes. Mr. Smithett, the Rector, opposed this election, and with several others entered a protest against it. The Rector subsequently denounced Mr. Goddard from his desk, and declared that the customary method of collecting the church dues would be changed. On the Sunday in question, Mr. Goddard was proceeding with what he contended were his duties, when the Rector interposed, and the alleged assault ensued. It would appear from the evidence given, that Mr. Goddard was roughly handled, and that the disturbance was very gross. The ground of the defence was that, by the usages of the Episcopal Church, at the institution of a Rector the keys of the church are delivered over to him, which constitutes him the chief controller of the property, and authorizes him to prevent the secular business which the Treasurer was engaged in—hence, that the assault was justifiable. It was stated in evidence, that about three months ago, on a Communion Sunday, Mr. Goddard took a silver basin and proceeded to the chancel for the purpose of making collections; Mr. Smithett then handed to two men wooden boxes, and stated that they were the Wardens and only authorized collectors; after Mr. Goddard had made his collection, he proceeded to the chancel and attempted to place his basin upon a table within; Mr. Smithett refused to receive it, and pointed to a place outside the chancel; Mr. Goddard placed the basin inside the chancel, but Mr. Smithett removed it to a chair outside; the wooden boxes he took from the two men and placed inside the chancel; Mr. Smithett apologized for not repeating any passage of Scripture during the collection. The case has been adjourned.

Disturbances in Illinois.—Some of the Western papers report a portion of Jersey County, in Illinois, to be in a state of civil warfare, occasioned by the residents of the prairie driving their swine into the woods to feed upon the nuts and acorns which are there in great abundance, against the wishes of the residents of that section. Already hogs have been shot, duels reported, and the matter has been brought before the courts.

First Bridge across the Mississippi.—The Saint Paul Daily *Times* says that the first bridge across the Mississippi river will be the wire suspension-bridge at Saint Anthony. Eight cables, containing about 1,000 strans of wire, have been thrown over the stream, and in a short time crossing will be possible. This structure will be put up at a cost of $60,000, and may well be regarded as a great achievement for a territory not yet ten years old.

Operations of the Mint.—The Philadelphia *Bulletin* gives tables showing the total amount of gold deposited at the United States Mint during the last three years, which show the following results: in 1854, $51,666,276; in 1853, $53,373,552; in 1852, $37,371,929.

Sandwich Islands.—There has been great excitement in some of these Islands, from an apprehension that an attempt was about to be made by an American filibustering expedition to take them by storm. An American letter from Honolulu, dated November 14, says—"There have been stirring times here, owing to the arrival of two or three vessels from San Francisco, on which came an aggregate of about one hundred passengers. So much has been said of filibustering here that it requires but slight causes to create alarm with the government, and among the native and anti-American population. Almost every person coming at this time from California is looked upon as an expeditionist of the insurrectory class, and their movements are closely watched.

Last Thursday night the governor of this island secretly ordered out the troops, and they have been ever since quartered within the walls of his residence on active service. Each of the chiefs have their retinues and followers, well armed, in close duty on their respective premises, and every precaution is taken against the attack. The King's palace is also well guarded, and an order was despatched on Monday last by the steamers *Sea Bird* and *West Point*, demanding the immediate presence of the full military force from the islands of Maui, Hawaii, and Kaui. In addition to this, the aid of the United States, French, and English war vessels was asked for by the King and cabinet on the same day, to act in protecting the government. It is almost needless for me to say that all this preparation is really without cause. So far as I am able to ascertain, no outbreak is in contemplation by our countrymen.

THE WORLD ABROAD.

Great Britain.—The Court was at Windsor Castle for the Christmas Holidays. Prince Victor of Hohenloe was a visitor at the Castle.

There have been several interesting debates in Parliament. A vote of thanks to the Allied Army and Navy has passed both Houses. In the House of Commons, on Tuesday, the Government had a majority of 39 in a House of 443, on the Foreign Enlistment Bill. The propriety of appointing a Thanksgiving Prayer or Day, on account of the War, was discussed in the House of Lords on Tuesday. The Government refused to interfere, considering the Prayer in the Liturgy of the Church sufficient.

The contest for the vacant seat in Parliament for Marylebone terminated in the triumphant return of Lord Ebrington, the Ministerial candidate, over Mr. Jacob Bell, the Radical Quaker. The numbers at the close were—Lord Ebrington, 6,940; Mr. Bell, 4,167; majority for the former, 2,773.

The remains of Lord Dudley Stuart were interred at Hertford. The windows were closed in the streets of Hertford, and the children of Christ's Hospital lined a portion of the road through which the long procession passed. The coffin of polished oak, in which the remains were brought from Stockholm, was deposited in the chancel amid manifestations of general regret.

Lord Rutherford, one of the most distinguished Judges on the Scottish Bench, died at Edinburgh in his 63rd year, after an illness of some weeks.

The inmates of the London Reformatory for Adult Males abstained from food on the 27th of November, in order that the proceeds of that day's provision might be devoted to the Patriotic Fund. The amount thus contributed was £3 15s. 3 3-4d.

Mr. George Faulkner, one of the trustees of the Owens College, Manchester (established a few years back out of a bequest by the late Mr. John Owens, a merchant of that city), has recently made a present to the college of the building which it occupies, and which be purchased for it at a cost of £5,000.

Extraordinary as it may appear in these railway times, a new canal is about to be cut in the heart of the manufacturing districts, to unite Oldham with Manchester.

At the sale of the late Mr. Pickering's (the eminent Publisher) collection of manuscripts and autograph letters, were some highly interesting relics of the poet Burns, which realized extraordinarily high prices. The greatest attraction was lot 277, being the celebrated "S[illegible] wha hae wi' Wallace bled," written in a fine bold hand, as if the subject had inspired the very handwriting of the bard; this sold for [illegible] and was purchased for America.

Miss Jane Ferrier, the well known authoress of those much admired novels, Marriage, Inheritance, and Destiny, died in Edinburgh, November [illegible]. Miss Ferrier, it will be recollected, [illegible] by Sir Walter Scott. It has been said of her that she combined many of the talents of Miss Edgeworth and Miss Austin—the wit and humour of the one, with the keen observation of the minutiæ of every-day domestic life of the other.

The publication of the new volumes of *Macaulay's England*, promised for the ensuing Spring, is again delayed by the recent discovery of a mass of papers relating to the Stuart family, the contents of which render it necessary to re-write a considerable portion of the history.

A continuous series of storms has raged in Ireland lately. A fierce gale from N.N.W., accompanied by a down-pour of blinding, close rain, and fearful storms of thunder and lightning blew in the counties of Galway, Mayo, Tipperary, Clare, and Derry. In Mayo the steeple of a church was struck by the electric fluid, and sent crumbling through the roof only a minute or two after the clergyman and a christening party had left the building.

The Foreign Enlistment Bill has passed the House of Commons, though strongly protested against. M. Disraeli, though opposed to it, would not throw any unfair obstacle in its way. Sir Edward Lytton Bulwer moved that it be read that day six months. Mr. Milner Gibson said, the Enlistment of Foreign Mercenaries independently of their Governments, violated their principle of neutrality, and might be taken advantage of by Russia to hire privateers in the United States.

The Bill for allowing the Militia to be sent abroad was also strongly opposed; but it was making its way.

The Chancellor of the Exchequer had submitted two financial propositions. One (the most important) to transfer deposits of Savings Banks, amounting to £33,000,000 sterling, from the Bank of England into a Government three per cent. debt—a proposal that was regarded unfavorably, and caused the funds to recede; the other, that the duty on Tea remain at eighteen pence a pound until peace be restored.

Lord John Russell had stated, in the House of Commons, that the number of troops France was willing to send to the seat of war was only limited by the number of transports. England did not propose to take Frenchmen into its pay before the Foreign Enlistment bill was brought forward.

The same Minister had made the following explanation, in his place in Parliament,—

My belief is that although not contained in the literal term of the treaty, Austria will find that, as we do not propose to diminish the Territory of Russia, as we propose to leave her a great and powerful State, and to demand only securities, which are as necessary for Austria as they are for France and England, unless Russia shall consent to such fair and moderate terms as it will be our duty to propose, whenever a Minister of the Emperor shall declare he is directed to enter into negotiation—if, I say, their terms are not accepted by the Emperor of Russia, I anticipate that we shall have, before the opening of the next campaign, the alliance of Austria with us on the offensive and defensive.

Austria.—It is stated that on the 14th, at Vienna, the ratifications of the triple treaty were exchanged. Accounts from Jassy state that, great activity had been perceptible among the Austrian troops of occupation, some regiments having advanced to the fortified points of the Sereth, and extended their advanced posts even as far as the Pruth. The Emperor of Austria has sent the decoration of Saint Stephen as a mark of friendship to the Emperor Napoleon.

Prussia.—We learn that Prussia does not adhere to the triple treaty, but she will renew negotiations on her own account with France and England. In confirmation thereof Baron Von Ausedom has already arrived in London, charged with a special mission from Prussia.

Russia.—It was reported at Vienna, that Russia accepts the four points as a basis for peace negotiations, but the razing of Sebastopol, or the reduction of the Black Sea fleet, will never voluntarily be ceded. If an inoffensive equivalent should be proposed, Russia promises acceptance.

Japan.—It is said that the treaty between Great Britain and Japan is very favorable. Sir James Sterling attempted to obtain similar terms for France, but the Japanese Minister refused. A special French Mission will be sent.

China.—By way of England, we have late dates from Hong Kong and Shanghae. The English, French, and American ambassadors had not started on the 11th on their intended trip to the Petho. Intelligence from the Northern provinces is again favorable to the patriot cause; and from the reports of Romanist missionaries who have traversed the country, it is now certain that the serious failures and fatal checks it was said they had experienced were told of without warranty from actual facts.

WAR.

During the greater part of November and December, the weather had been very disastrous—wind and rain being almost constantly prevalent. The Russians, however, went on strengthening their defences. They have scarped the ground in front of their batteries, have constructed strong abattis in front of the lines, thrown up numerous earthworks, and made sunken batteries before all their redoubts and a'long scarp of slopes. Notwithstanding this, deserters stated that the condition of the Russians in the field is worse than that of the Allies. During the night of November 29th, a particularly strong sortie was made on the French. Hearing a noise, a French rifleman crept forward and saw a column of Russians, 2,000 strong, forming in the rear of the battery. The French, therefore, 700 strong, silently mounted the parapet of their own battery, and received the Russians with a deadly volley—then leaping down, attacked them with the bayonet, and compelled them to retreat. Several other sorties had been made by the Russians, but without much effect. The Russian defences on the South were estimated at one hundred guns stronger than when the siege began,—while on the other hand, the British have erected a very powerful new battery, not yet opened, on an eminence North of the valley of Inkerman, and commanding every house in Sebastopol, beside being another step toward the complete investiture of the place.

Private letters received from the Allied camps before Sebastopol, speak of the assault of that place as an event that may be soon expected. From several points of observation everything that is done within the besieged city can be seen. The second line of fortifications is described as very strong. The Russians have availed themselves of every point where resistance can be offered, and what is called the Promenade is not the worst prepared to oppose the Allies. Sebastopol will probably be a complete ruin before they can get in; but ruin as it may be, there is no alternative, and the opinion is that it must be stormed and captured to satisfy the *amour-propre* of the army, and produce a moral effect throughout Europe. The Russians seem to have foreseen and provided for such a contingency; they have made every preparation for a retreat to the North side of the harbor.

Swords' Pocket Almanac and Church Register, for 1855, is the most useful almanac for Churchmen, whether clergy or laity, that is extant among us. In addition to the ordinary matter of such manuals, it contains a large amount of statistical information relating to the Protestant Episcopal Church in the United States, along with such items as are likely to be needed relating to the Church in Great Britain and her colonies. Its portable size, and the neatness and convenience of its arrangement, combine with its useful contents to render it a pocket companion which no Churchman should be without. It can be supplied to any part of the country, we find, on remitting twenty-five cents in postage stamps.

Dickens's New Christmas Story, entitled *The Seven Poor Travellers*, has been published, apart from *Household Words*, in a cheap form, by Mr. J. A. Dix, of this city.

The Church Review.—The opening number for 1855 of this excellent Church Quarterly has every indication of increasing ability and growing usefulness. The contents of the number are of varied but well-sustained interest; and we shall probably be indebted to its pages for several valuable *excerpta*. It is satisfactory to find, that the subscription list of the Review was never so large as at present. "Yet to meet the necessities of the work," they tell us, "its pecuniary resources need to be doubled: a vigorous effort must be made to increase its circulation; and we again appeal to the friends of the Review to aid us in this matter as they may have opportunity." Let us trust this appeal will not be in vain.

For The Churchman.

INCIDENTS OF MISSION LIFE IN THE CITY.

NO. I.

Romish Convert.—After service one Sunday morning a very respectable-looking man addressed me, soliciting my influence in obtaining some employment, whereby he might procure only food enough for his wife and children. I went with him and found his family in an attic, in a most destitute condition, though evidently there was a struggle to maintain appearances. Having procured a basket-full of supplies, and otherwise attended to their immediate wants, I enquired more particularly respecting religious things. He and his wife were Romanists; but, as he was passing our place of worship, he heard our singing and ventured in. On the Sunday following, he and his wife and child appeared at service, and wished to renounce the errors of Romanism. They are now devout, intelligent, worthy, and faithful members of our communion.

Too Late.—A genteel lady called upon me to state that she was a stranger in New York, but she was a communicant of the Church, and in great distress. I gave her some immediate assistance, and called a day or two thereafter at her residence, and finding her case apparently one that merited my special attention, I relieved her present wants, and promised to call again. On Sunday noon I made my way again to her lone room, up three or four stairs, in an old house, and knocked at her door, with a light heart, because I had come to gladden hers. It was the day before New Year's Day, and I hoped to cheer her in her solitude and illness with the prospect of a better year to come. She was while health remained a teacher of music in a distant city; and I trusted again to see her able to resume her sweet vocation, and tune her hushed harp anew to its wonted happy strains. I knocked again, but all was silent. Descending, I enquired for the poor sick widow. The answer was mournfully in keeping with the circumstances: the last day of the year, and my last call, for she, that very hour, had been carried in her coffin to the weary heart's last home! The word and work of human mercy came too late.

"It Shall be Measured to you again."—We have opened at our place of worship a room for supplying meals to destitute starving children. We had only a half-barrel of beans to begin with, but Mrs. Hoyt concluded that she could cook them and dispense them to the poor herself in such a way as to do much good. She sent a bowl to a poor widow and her children, and the messenger brought word that a gentleman of her acquaintance wished to be married, and she was very glad that the dish of beans had come just in time for the information to be sent to Mr. Hoyt. I officiated of course, and received five dollars for my fee. That will supply many dishes more, and seems truly a literal fulfilment of the promise, "With what measure ye mete it shall be measured to you again."

—Free Church of the Good Shepherd.

Importance of Catechising.—The Common intellectual defect, in young minds especially, is indistinctness. Words are used, phrases and expressions are repeated, with hardly a definite idea attached to them: every teacher, therefore, should be strictly a catechist; he should incessantly urge this question, "What do you mean by that word?" "What idea does this expression convey to your mind?" It is thus, and only thus, that clear and correct modes of thinking can be hoped for—thus only that young minds can be brought to cultivate habits of accurate investigation and of close and careful analysis of what they are studying. The importance of such exercises of the mind may be experienced by grown persons who will submit themselves to a searching examination. We feel quite assured that many would be surprised at the indistinctness of their own ideas, if they would thus catechise themselves—if they would frequently appropriate the question once put with such happy effect by Philip the Deacon to the Ethiopian nobleman, "Understandest thou what thou readest?" The truth is, we are all too apt to use words to which we do not attach precise ideas; and on religious subjects, the defect not unfrequently arises from our being so familiarized with the terms, that we rather take it for granted that we know them, than set ourselves diligently to analyze and understand them.—*Preface to Dean Ramsay's Manual of Catechetical Instructions.*

Imperfect in original

For The Churchman.

THE CROSS!

We fain would sing of peace and love,
As angels once did sing,
To Bethlehem's watchful shepherds, when
They did glad tidings bring!

'Twere pleasant on Thy bosom, Lord,
To lean like him of old;
Or at Thy feet to sit, when Thou
Thy love dost there unfold.

Thy glory on the mountain, Lord,
Our hearts all burn to see!
As Thou didst manifest Thyself,
Before the favored Three.

Thy *love and glory* we would share;
Thy heavy *Cross* we dread;
Like Thy loved few, 'mid deepest woe,
Forsook *Thee* soon and fled!

Then grant us grace, dear Lord, to bear,
Or worldly hate, or loss;
And strength to climb life's rugged steeps,
Still bearing high the *Cross!*

—GRACE DE LA VERITE.

TRUE PATRIOTIC CHRISTIANITY.

There can be nothing but agreement on that which is evident to the senses, that the streets and lanes of this city teem with a progeny of sinful men, upon which, if the three angels who came down to visit Sodom and Gomorrah, in the time of Abraham, were now to come and in like manner visit, the same would be the result as in their dreadful case.

What, it may be asked then, is the difference? Why *do* not the angels come down and visit? I think the difference is this. In the case of Sodom and Gomorrah, there could not be found even ten righteous: in our case, it may be hoped, that the ten righteous required by Almighty God *are found*. We may hope that there are many into whose hearts the merciful teaching of the Saviour has penetrated deeply and sincerely, and that these men are found night and morning in their prayers interceding for the souls of their brethren, and pleading before the throne of grace, the blood of the Lamb of God, as well for their own sins as for the sins of the rebellious and the obstinate of their fellow-men. I believe, too—I sincerely do think, with all humility as speaking of the labours of a class—that there are very many of the messengers of God in this great city who still deliver His message faithfully; and that the churches, as well as the streets and lanes, do hear, ever and anon, the voice of the prophets of the Lord. We know indeed, alas! of many who may have in times past, or even now (unconscious of the burden of the office), do treat lightly the duty with which they are charged, and who have forgotten, in the mazes and allurements of the world, the commission of the Holy Spirit: "Go forth and save men's souls." But at the same time, in spite of many infirm and many weak, still the Church is not altogether forgetful of what the Apostle St. Paul has taught her to be—not altogether—"Now then we are embassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead. Be ye reconciled to God." We believe that the Church can yet boast of many pastors who can say with a clear conscience to their flocks: "God is my record how greatly I long after you all in the bowels of Jesus Christ;" and who can, as far as human infirmity will allow, join with the Apostle: "For neither at any time used we flattering words, nor a cloak of covetousness, God is witness; but we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Well then, it is for these two reasons that I think, in spite of the abounding of iniquity, still God's wrath is stayed, and His hand is not yet lifted up to punish. But then, my brethren, you will observe that the continuance of this state of safety depends on this as a consequence—the *continuance* of the prayers of the righteous, and the continuance of the faithfulness of the pastors. If it should ever happen that the sins of the wicked and the unconverted should so far increase and make head as to outnumber that certain proportion which God seems to notify in the *ten righteous* of Sodom and Gomorrah, or if it should ever happen that the whole character of the Church's ministrations and ministers should be so loosened and debased as to forget the vigilance and the faithfulness which God looks for in His special servants, then where shall be our hope? Whither shall we turn? What must be the end?

Now it is quite numerically possible, in the state of our great towns—in the state of this town in which we dwell—it is quite numerically possible, because of the great increase of population, that such a time should arrive—*i. e.* when the proportion of the ten righteous shall cease. Sin, vice, profaneness, and infidelity, have a greater tendency to propagate and enlarge themselves than holiness, and virtue, and faith. The world grew more rapidly into the state of wickedness which brought the flood, than it has done into any appearance of holiness since the time of our Lord, albeit so wonderful a thing did come to pass, as God becoming man. Therefore I say, it is not impossible but that these two apparent conditions of safety, the intercessions of the righteous, and the labours of the Church, should, at some time, cease to come up to the required proportion of the work.

Whether it be in *your* time, my brethren, whether it be in *your sons'* time, or whether it be even in the generation next after (no matter), still at *some* time the wrath of God must descend. It waited a long time at the flood, while the ark was preparing: it may be waiting now: things seem to show that it *is* waiting. But while it waits, *we* may—each in our sphere—you with your intercessions, and we with our pastoral labours, WE MAY RECLAIM THE TIME; we may *stop* it; we may, if happily we do what God wills (seeing we have the covenant of mercy in Christ Jesus), altogether put it aside; we may altogether overcome the evil one; restore and perfect Christ's kingdom, and cause Him to look down upon us no longer in wrath, but in love. But how? *that is the great question.* By a combination of the two great principles upon which the wrath of God is promised to be stayed—by a combination, that is, of the prayers, labours, good lives, and faithful spirits of righteous men, and the faithful and sufficient preaching of the Word of God, and other pastoral labours of the clergy. On the one hand, by a laity that will really take up the question of the salvation of great cities; not with the mercenary meanness of trade and commerce, or the political subserviency of a statesmanship which sets its sails to every gale of popular favour, but with the greatness and the love and the wisdom of true *patriotic Christianity*—a Christianity which looks out upon the human race not as mere tools and instruments for their own petty advancements in half a century of one life, but as *beings* who have (with themselves) never-dying souls, the heirs either of an eternity of woe or an eternity of salvation. On the other hand, by a clergy who will, remembering that to which they are pledged, and keeping faithful to that which their office lays upon them, go forth in the strength of the Lord God, and proclaim the repentance of John the Baptist, with loins girded with leather, and food, locusts, and their dwelling in the wilderness—*i.e.* with self-denial, self-humiliation, patience, and poverty.—*Rev. W. J. E. Bennett.*

EXPEDIENCY.—The following animadversions of Edward Irving are as applicable now as they were more than a quarter of a century since. His biographer says:—

"On May 14, 1824, Mr. Irving preached the annual sermon for the London (Dissenting) Missionary Society; and, as may well be imagined, his views and language did not square very well with those of the Society. This discourse—a most extended one—was subsequently printed, for the benefit of a missionary's widow: it was dedicated to Coleridge, to whom he says, 'You have been more profitable to my faith in orthodox doctrine, to my spiritual understanding of the Word of God, and to my right conception of the Christian Church, than any or all the men with whom I have entertained friendship and conversation.' Of this sermon several extracts are given: the following is a specimen:—'This is the age of expediency, both in the Church and out of the Church; and all institutions are modelled upon the principle of expediency, and carried into effect by the rules of prudence. I remember, in this great metropolis, to have heard it uttered with great applause in a public meeting, where the heads and leaders of the religious world were present. If I were asked, What are the first qualifications for a missionary? I would say Prudence. And what the second? Prudence. And what the third? Still I would answer, Prudence. I trembled while I heard, not with indignation, but with terror and apprehension, what the end would be of a spirit which I have since found to be the presiding genius of our activity, the ruler of the ascendant. . . . This expediency hath banished the soul of patriotic energy from our senate; the spirit of high equity from our legislation; self-denying wisdom from our philosophy; and of our poetry, it hath clipped the angel wing, and forced it to creep along the earth. And if we look not to it, it will strangle faith, and make void the reality of the things which are not seen, which are the only things that are real, and cannot be moved. Money, money, money, is the universal cry. Mammon hath gotten the victory; and may say, triumphantly (nay, he may keep silence, and the servants of Christ will say it for him), 'Without me ye can do nothing.'"

WORSHIP OF THE SUN.

The recent work of the Rev. P. Percival, *The Land of the Veda*, contains an interesting account of the idolatrous rites of the Hindus. It is truly lamentable to remember that so many millions of our fellow-subjects are in the daily practice of such superstitious ceremonies, to the dishonour of the One True God, the Maker and Redeemer of all. Let prayer "without ceasing" be made in our Christian land, that a day may soon come when India shall be brought out of darkness into light, and men shall regard the glorious works of God only as signs of the power and goodness of Him who is unseen, and who claims from all His creatures a spiritual worship.

When a Brahmin rises in the morning, he has to wash and cleanse himself, according to certain rules laid down in his religious code—rules so minute and particular that a volume might be filled with the details, prescribing the instruments, the place, the invocation, the sippings, sprinklings, immersions, &c., which he is to use. The following Gayatri (*i. e.* "sing to preserve") is one of his most sacred morning prayers:

OM: *bhu bhurvah suah tat savitur verenyang bhargo devasya dheemahe dheeyoyonah prajodayat.*

"OM: earth, sky, heavens. Let us meditate on the supreme splendour of that divine sun who may illuminate our understandings."

After various additional ceremonies, the Brahmin addresses himself to the worship of the sun, which is thus described by Mr. Percival:

"The worshipper takes his position by standing on one foot; resting the other on his thigh, and holding in his hand a cup, containing a smaller one made of dough, and filled with clarified butter, and a lighted wick in its centre, he directs his face to the East; he repeats inaudibly the required formula, which includes an ascription of praise to the resplendent fount of light, as the subject of so many qualities beneficial to the world. He next prepares an oblation, consisting of tila, flowers, barley, water, and a preparation of sandal-wood, which is placed in a small copper vessel made in the form of a boat. This is put on his head, and presented while engaged in the repetition of holy texts; and he concludes by saying, 'His rays, the efficient causes of knowledge, irradiating worlds, appear like sacrificial fires.' This oblation is followed by the invocation of the Gayatri. The following is the form: 'Thou art light, thou art seed, thou art immortal life; thou art effulgent; beloved by the gods, defamed by none, thou art the holiest sacrifice.' This is repeated in various forms, and afterward invoked in these words: 'Divine text who dost grant our best wishes, whose name is trisyllable, whose import is the power of the Supreme Being, come, thou mother of the Vedas, who didst spring from Brahma, be constant here.' After this the Gayatri is pronounced inaudibly, along with the triliteral monosyllable, and the names of the three worlds, as often as may be practicable, counting the repetitions on a rosary. Some repeat the text a thousand times. The worshipper again presents prayers to the sun, saluting it as the mighty luminary, the cause of day, the foe of darkness, and the destroyer of every sin. He then walks toward the South, in imitation of the sun's course, and terminates his morning's devotions.

"By some orders of Brahmins this service is repeated at noon, and by some again in the evening, with a formula of the same general character."

The Hindu is taught to believe that by the continued performance of certain austerities, the Brahmin acquires supernatural powers in this life, and a title to absorption into the Divine Essence hereafter. India abounds with pretenders to this kind of devotion, who receive an honourable maintenance from their deceived votaries. Mr. Percival relates the following story of an imposture which came under the observation of one of his friends in Bengal:

"About twenty years ago, a mysterious personage of this character was exhibited in Calcutta. He was in some marvellous way captured, while his companions, five in number, escaped, either by flight or by sinking into the earth. The one secured well nigh escaped by entering the solid ground, from which he was drawn by some devout persons who were so fortunate, by reason of antecedent merit, as to be the favoured instruments of presenting him to the admiration of countless multitudes who day after day thronged to do him homage. He was placed on a platform in an upper verandah of a native gentleman's mansion, where he sat cross-legged as in attitude of meditation, with his eyes closed, and as immovable as a block of marble. His feet were washed by the attendants, and the water poured out or sprinkled over the crowds that thronged around the terrace, who manifested the utmost anxiety to catch, if it were but a drop, of the precious fluid thus purified by application to his sacred person. It was said that he had no sense of touch, was equally indifferent to pleasure or pain, insensible of heat or cold, and that he took no nourishment; yet he looked remarkably sleek. A friend of mine, a medical man, who was in the habit of attending the gentleman of the house, obtained permission to approach the venerated object as he sat on the platform. This gentleman concealed in his sleeve a small bottle of the spirits of hartshorn, and as he passed his hand over the man's face he removed the stopple, and permitted the pungent spirit to come into contact with his olfactory; when taking effect it became evident that he possessed at least one sense, for he gave unmistakable signs thereof by starting and falling off the platform. The delusion lasted for many days, but at length it turned out that he was an impostor, who was carefully supplied with every luxury by those who were in the secret."—*Gospel Missionary.*

We cannot new model society, nor new mould or purify the public heart; but we can begin the amelioration by a firm and wise government and improvement of our own heart. Let us mainly study this effect, and a new spirit and temper would soon warm into action around us with all the buds and blooms of a fresh moral spring. None knows how much good he may do by his own quiet and unobtruding example. Our eyes are always on each other; and if we took but half as much pains to make our dispositions and feelings pleasing to each other as we do to make our complexions, persons, and dress agreeable, we should be half seraphs ourselves, and be ever unconsciously educating and aiding others to become such. By improving ourselves we should be sure and silent benefactors to all with whom we commingle and associate. We cannot well avoid, more or less, imitating each other. Those who see or feel in another what they like, what they perceive to be pleasing, are imperceptibly attracted to do what they find from their own sensations to be gratifying, and what they hear to be approved by those who observe it. No one, therefore, acts rightly without acting beneficently in so doing. He scatters the seed of a sweet flower, that will spring up again in some other bosom and be sure to multiply itself in the same way for ever.—*Sharon Turner.*

The damps of Autumn sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly are we, as the years close round us, detached from the tenacity of life by the gentle pressure of recorded sorrows.—*W. S. Landor.*

THE ROMAN DOGMA OF THE IMMACULATE CONCEPTION.—This dogma was formally proclaimed at St. Peter's at Rome on the 10th ult., amid great pomp. A grand procession was formed at the Vatican at half-past eight o'clock in the morning. It included the Pope's choir, the civil authorities of the city, and the whole papal household, *en costume*, with the candles and various other insignia of festal occasions, and moved in solemn state to the cathedral, chanting the prescribed Litany. A long line of officials preceded the rich baldachin of the Pontiff. After the chanting of the Evangelists in Latin and in Greek, Cardinal Macchi, as doyen of the Sacred College, conjointly with the prelates present, including the bishops of the Greek and Armenian rites, presented at the foot of the throne a petition in the Latin tongue, of which the following is a free translation:—

That which for a long time, O Most Holy Father, has been ardently desired, and with full voice demanded by the Catholic Church, viz: the definitive decision by your supreme and infallible judgment of the Immaculate Conception of the Most Blessed Virgin Mary, mother of God, for augmenting her praise, her glory and her veneration, We, in the name of the Sacred College of Cardinals, of the Bishops of the Catholic world, and of all the faithful, humbly and urgently pray, that in this solemnity of the most Holy Virgin, may be accomplished the common desire. For which end, in the midst of this august sacrifice—in this Temple sacred to the Prince of the Apostles, and in this solemn assembly of the most ample Senate of Bishops and people, deign, O Most Holy Father to raise your apostolic voice, and pronounce the dogmatic decree of the Immaculate Conception of Mary, by which there will be joy in Heaven and great rejoicing on Earth.

The Pope responded that he willingly received the petition, but added that it was necessary to invoke the aid of the Holy Spirit, in order to answer it. The *Veni Creator* was then chanted by the choir, and the whole assembly; after which the Pope read aloud, but with a tremulous voice, (in Latin) the following

DECREE.—It is a dogma of faith, that the most Blessed Virgin in the first instant of her conception, by the singular privilege and grace of God, in virtue of the merits of Jesus Christ, Saviour of the human race, was preserved exempt from all touch of original sin.

The pronunciation of the decree was instantly announced to the world without by the cannon of the Castle of St. Angelo, when all the bells of Rome forthwith commenced a joyful chime, and the inhabitants displayed their various coloured satin and damask ensigns from the windows and balconies of the city. On the conclusion of the Church ceremonies, with a Hymn of Thanksgiving, in which the whole vast congregation joined, the procession was re-formed and returned to the Vatican, the Pope being borne in a pontifical chair to the Chapel of Sixtus IV., where, in due form, he crowned the image of the Virgin with a crown of gold, sparkling with precious gems. Among the distinguished spectators of the ceremonies were the Queen of Saxony, the Diplomatic Corps, and the chief officers of the French garrison. The entire city was illuminated in the evening, including the cupola of the Vatican: and the French and Italian bands played for hours. Cardinal Wiseman made a discourse on the occasion in the Conservatory, to an illustrious audience. The next morning the Pope held a Consistory, and made an address to the assembled prelates, thanking them for their assistance on the occasion, and exhorting them to a faithful observance of duty in the case. Cardinal Bonald, of France, responded in behalf of the assembly. A gold medal was then distributed, bearing the image of the Virgin on one side, and the following Latin epigraph on the other: "*Deipaæ Virgine sine labe conceptæ Pius IX. Pont. max. ex auri Australiæ primitiis sibi oblatis cudi jussit IV. id dec.* MDCCCLIV."

The Charge of the Light Brigade at Balaklava.

BY ALFRED TENNYSON.

Half a league, half a league,
Half a league onward,
All in the valley of Death,
Rode the six hundred.

Into the valley of Death
Rode the six hundred,
For up came an order which
Some one had blundered.
"Forward, the Light Brigade!
Charge for the guns," Nolan said:
Into the valley of Death
Rode the six hundred.

"Forward, the Light Brigade!"
No man was there dismayed,
Not though the soldier knew
Some one had blundered:
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die,
Into the valley of Death
Rode the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon in front of them,
Volleyed and thundered:
Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of Hell
Rode the six hundred.

Flashed all their sabres bare,
Flashed all at once in air,
Sabring the gunners there,
Charging an army, while
All the world wondered:
Plunged in the battery smoke,
With many a desperate stroke
The Russian line they broke;
Then they rode back, but not—
Not the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon behind them,
Volleyed and thundered:
Stormed at with shot and shell,
While horse and hero fell,
Those that had fought so well
Came from the jaws of Death,
Back from the mouth of Hell,
All that was left of them,
Left of six hundred.

When can their glory fade?
O the wild charge they made!
All the world wondered.
Honor the charge they made!
Honor the Light Brigade,
Noble six hundred!

—*London Examiner.*

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XX.

Let us suffer with those that suffer, and be crucified with those that are crucified, that we may be glorified with those that are glorified.—*Macar.*

By how much the less man seeth himself, by so much the less he displeaseth himself; and by how much the more he seeth the light of grace, by so much the more he disdaineth the light of nature.—*St. Greg. Mor.* XXV.

The sufficiency of my merit, is to know that my merit is not sufficient.—*St. August.*

As those that have tasted of some delicate dish find other plain dishes but unpleasant, so it fareth with those who have once tasted of heavenly things—they cannot but contemn the best worldly pleasures. As therefore some dainty guest, knowing there is pleasant fare to come, I will reserve my appetite for it, and not suffer myself to be cloyed with the coarse diet of the world.—*Bishop Hall.*

In union with God alone, can the spirit of the creature find a resting-place. There it reposes, and beholds, as in a clear crystal, the truth of all things. It feeds upon realities, and is satisfied.

Religion will always make the bitter waters of Marah wholesome and palatable; but we must not think it continually will turn water into wine, because it once did.—*Warburton.*

THE TWO GREAT COMMANDMENTS.

This is the first and great command—
To love thy God above;
And this the second—as thyself
Thy neighbor thou shalt love.

Who is my neighbor? He who wants
The help which thou canst give;
And both the law and prophets say
This do, and thou shalt live.

—*Roscoe.*

THE DEAD SEA.

Much has been written on the formation of the Dead Sea, and the terrible catastrophe recorded in Gen. xix. Many theories have been proposed. The simple Bible narrative has been obscured by a great deal of so-called science. On these points I shall not now enter; but after having read with attention all that is said about it in books, and personally viewed it narrowly both from Masada and from the Southern extremity of the Dead Sea, I give you the following as my individual opinion. It appears, from soundings, that the Dead Sea, from the Jordan to the large peninsula on the Southeastern side (called by the Arabs, El-Lisan), is an immense bowl, rather more than fifty English miles long, and in the middle 1300 feet deep; that the remaining, or Southern part is an inundated plain, in extent about ten miles long, at the deepest only thirteen feet, while in some places it can even be forded. The peninsula just mentioned has, by its elevated position, been saved from the inundation. The geological formation of the mountains around the Dead Sea gives undoubted proof of a most overwhelming revolution, effected by subterraneous volcanic action; but this must have been in a very early period in the history of the now habitable globe. The overthrow of Sodom and Gomorrah has nothing to do with this. The Southern extremity of the Jordan plain, as described in Gen. xiii. must, when Lot took up his abode in it, have had a lake, extending probably over the Northern part, and comprising about three-fourths of the present Dead Sea. The Jordan watered and irrigated the Plain of Siddim, lying to the South of the lake, which thus, from the tropical atmosphere of this sunken valley, showed a vegetation rich and glorious "as the garden of the Lord." That this water was perfectly sweet is self-evident, for otherwise it would have spread, as it now does, death and desolation all around it. In the middle of the valley lay the four doomed cities—Sodom, Gomorrah, Admah, and Zeboim; within sight of Sodom, and according to Gen. xix. 15—23, at the furthest an hour's distance, was Zoar. "Behold now," so Lot pleads with the messengers of the Lord—"Behold now, this city is near to flee unto," "but I cannot escape to the mountain." An hour's distance from the ruins of Zoar upon the peninsula, in a Westerly direction, that is, in the middle of the Valley of Siddim, the now inundated plain, the wicked city must have stood, and her sisters at no great distance from her. "And the Vale of Siddim was full of slime-pits" (bitumen wells), see Gen. xiv. 10. When Lot entered into Zoar, "then the Lord rained brimstone and fire from the Lord out of heaven." Fire descended from heaven and kindled the combustible matter with which the earth was filled. The cities and all their inhabitants, the grass of the field, the whole plain perished in the flames, so that when Abraham in the morning looked toward Sodom and Gomorrah, "lo, the smoke of the country went up as the smoke of a furnace." The consumption of the layer of bitumen under the trodden ground made its level sink several feet. The water of the lake thus obtained free access to the plain, and the site of the doomed cities was covered forever. The tremendous shock given by this catastrophe to all surrounding nature probably stripped the Salt Mountain of the loose earth with which it must at that time have been covered: for the salt would otherwise have destroyed the whole of the vegetation of the Vale of Siddim. The Salt Mountain, however, being once uncovered, every shower of rain must have washed down a considerable quantity of salt into the sweet water basin, which would always be increased as long as the Salt Mountain remained. What the other ingredients are of the bituminous channels which open into the lake, has been ascertained by the analysis of the American expedition and other learned men: it is well known that lumps of bitumen are often found drifting upon the water.—*Van de Velde's Narrative of a Journey through Syria and Palestine in* 1851 *and* 1852.

THE REMAINS OF GOMORRAH.—The following is a correct description of all the distinguishable parts of this strange structure (Zeboim) which I do not hesitate in referring back to the period of Sodom and Gomorrah, and which forms in all probability a part of the remains of the last-named city. To the front face, running North-northeast, and thirty-six yards long, are attached three square pavilions, measuring six yards on each side, one at each extremity, and the third in the middle of the wall, which extends a little beyond the pavilion on the right. On the right flank of this last pavilion another line of wall begins, twenty-two yards in extent, and running perpendicular to the front face. Of these twenty-two yards, the first six form the flank of the pavilion just mentioned, and the five last the left front of a similar pavilion, the outer wall of which stretches again a few yards beyond the wall perpendicular to the principal front. The left extremity of this principal front joins the end of another long wall, sixty-eight yards in extent, but turned more to the East than the first, or, as near as possible, Northeast. The left wall of the square pavilion on the left, is twenty-one yards long, and also perpendicular to the front face. This left hand wall is broken for a space of five yards; then it appears again with an additional extent of fourteen yards. With this last portion are connected two other pavilions extending six yards on each side, with an interval of two yards between each. The walls along this new front stretch to the left, parallel to each other, for a length of sixteen yards, the last six of which are divided from the remainder by two additional walls, also parallel, and again divided by an interval of six yards. These two last walls have a total length of twenty yards, the last six forming an additional pavilion measuring six yards on each side.

It seems likely that the seven distinct pavilions which I have just described were dwelling rooms or habitations attached to the vast enclosures, the original use of which it is very difficult to guess at the present day. Were these enclosures sacred ones? or were they merely parks in which cattle could be collected at night? This is a point impossible to determine, and I shall not even venture on the discussion. I shall merely remark that in a building, most probably used for religious purposes, and which I discovered some time after in the midst of the ruins of Hazor, and likewise in the temple of Mount Gerizim, I found pavilions similar in every respect to these, disposed in exactly the like manner, at the angles and in the centre of each front of the square space forming the sacred enclosure.—(Vol. ii, pp. 58–60.)—*Sauley's Narrative of a Journey Round the Dead Sea.*

"In the Church, there arise sundry grievous storms, by means whereof whole kingdoms and nations possessing Christianity, both have been heretofore, and are at this present day, divided about Christianity; during which divisions and contentions among men, albeit each part do justify itself, yet the one of necessity must needs err if there be any contradiction between them, be it great or small; and what side soever it be that hath the truth, the same we must acknowledge alone to hold with the true Church in that point, and consequently reject the other as an enemy in that case fallen from the true Church."—*Hooker.*

SELFISHNESS.—Selfishness is poverty; it is the most utter destitution of a human being. It can bring nothing to his relief; it adds soreness to his sorrows; it sharpens his pains, it aggravates all the losses he is liable to endure, and when goaded to extremes, often turns destroyer and strikes its last blows on himself. It gives us nothing to rest in or fly to in trouble; it turns our affections on ourselves, self on self, as the sap of a tree descending out of season from its heavenward branches, and making not only its life useless, but its growth downward.—*H. Hooker.*

MASSILLON, in his sermon on preaching, quotes and applies to the mass of hearers this passage from Genesis: "It is not to seek food that ye are come down to Egypt; ye are spies; to see the nakedness of the land ye are come."

ORATORIO OF ST. POLYCARP.

The *Oxford University Herald* gives a long and interesting account of the performance of a new Oratorio, entitled St. Polycarp, the composition of Sir F. Gore Ouseley, Bart., of Christ Church, as an exercise for the degree of Doctor in Music. The performance took place in the theatre of the University, which was crowded to overflowing by members and their friends. There were upward of forty performers, vocal and instrumental—the whole conducted by Dr. Corfe, who appeared in his gorgeous robes of a Doctor in Music.

The subject of the Oratorio is the interesting and impressive one of the Martyrdom of St. Polycarp. The Saint was, as our readers will remember, Bishop of Smyrna, appointed, as tradition has it, by St. John himself. A letter describing his martyrdom is contained in the Patres Apostolici, and the following is a summary of it. On the breaking out of the persecution at Smyrna, the Bishop at first remained quietly in the city; but after a while, yielding to the persuasions of his friends, he removed thence, and betook himself to a country place, at no great distance, where he continued with a few companions. Finding himself still followed by his enemies, he sought another refuge. But he was not secure; for they caught two of his servants, one of whom, under torture, confessed the hiding-place of his master. Hereupon they sent soldiers to take him. The Bishop might yet have escaped; but he chose rather to stay, and abide the will of God. Then he met the soldiers, and begged them to eat and drink at his table, and to give him the space of an hour for prayer to God. This ended, they set him on an ass, and led him into the city. And as he went, the people were moved, and so much stir was made in the Theatre, that no one could be heard. But as he entered, a voice from heaven, the story continues, was heard comforting him—"Be strong, and quit thee as a man!" The Proconsul was sitting in judgment, and tried to persuade him to reverence his own gray hairs, and to recant. "Swear," he urged him, "by Cæsar's fortunes, and I will release thee—Curse the Christ!" Then it was that Polycarp made the famous reply, "Eighty and six years have I served Him, nor has He ever done me any wrong—How can I curse my King, my Saviour?" The Proconsul seems to have been struck by his dignity, and to have done all in his power to save him, first by persuasion, then by threats; but the old man stood firm, and all the more professed himself a Christian. Therefore he was condemned to be burned; and the crowd, when they heard the proclamation, shouted for joy, and cried out, "He is the teacher of impiety; the father of Christians; the overthrower of our gods, who teaches many neither to sacrifice to nor worship them." Placed at the pile, he begged them not to nail him to the stake, and they consented, and only bound him to it. Then he lifted up his eyes, and gave utterance to that magnificent prayer, a portion of which has been adopted into the Communion Service. After this, the pile was lighted, but the fire did not touch the Martyr's person, and he remained unburnt in the midst of the flame; at last some of the bystanders bade the executioner kill him with his dagger; and so his soul found rest.

The Oratorio is founded upon these facts. The characters are, first, St. Polycarp; an angel sent to comfort and strengthen the Saint; the Proconsul before whom Polycarp is taken; three angels, trebles; choruses of Pagans and Christians.

The performance commenced at a signal given by the Vice-Chancellor. The Overture in D minor was very effective; but gave at the outset an indication of the character of the whole composition, sweetness and easy flowing melody marked these early passages, and these qualities rather than force or vigor, distinguished the Oratorio. The opening scene is supposed to be the retreat of St. Polycarp at Smyrna, and the opening action the entrance of the angel pronouncing the words which occur in the book of Revelations and have been supposed to be addressed to St. Polycarp, as the Angel of the Church at Smyrna, "These things saith the First and the Last, which was dead and is alive, I know thy works and tribulation and poverty, but thou art rich. Fear none of these things which thou shalt suffer. Be thou faithful unto death and I will give thee a crown of life." The words form a recitative and air in A major, light and graceful. The Roman soldiers approach and the Christians in the fields burst forth into a chorale, "Oh, Father, hear! Thy children cry," solemn and appropriate rather than strikingly original: an effective piece of Church music. The approach of the heathen to the retreat of the Christians gives an opportunity for a fine spirit-stirring march, of which the composer has availed himself to the utmost. The performance of this portion of the work elicited the warm and hearty approval of the audience, and the Vice-Chancellor was induced to sanction, what is most unusual on these occasions, an encore. The favor was rapturously received. The remonstrance of Polycarp to the Roman soldiers, "What would ye with an old and life-worn man!"—arranged as a recitative and air in F. This is one of the gems of the Oratorio, and it created a very favorable impression.

The scene now changes. We are in the Amphitheatre at Smyrna. A recitative (tenor), by a bystander, and a chorus of Pagans expressive of the tumultuous raving of a mob for vengeance on "the foes of the Gods." The Angel is still watching over the Saint and comforts him in the words, "Thus saith the Lord, the Lord of Hosts, before whom I serve,—Be strong, Polycarp, and quit thee as a man." Now comes one of the most striking features of the Oratorio, a duet between the Tenor and Bass beginning "Swear by Cæsar's fortunes: curse the Nazarene." This is eminently spirited and dramatic, closing strikingly and in keeping with the proclamation of the Heralds, "Polycarp confesses himself a Christian." A double chorus of Christians and Pagans follows, very finely and spiritedly written, though even here where the temptation is so great, the composer has not allowed himself to get power by any violation of the tone of the whole work, which we have indicated above. This double chorus was executed with great firmness. As the shouts of the multitude subside Polpcarp prays. This prayer, the words of which are traditional, is solemn and impressive, and has all the force of contrast from the choruses which precede and follow it. As it concludes, the Proconsul gives the order for the martyrdom, and his words "Away with him to the flames" are caught up by the chorus and echoed with admirable effect. This chorus is exceedingly clever and telling; very fine also in point of instrumentation. It is supposed to express the language of attending angels as the Martyr yields up his soul in the flames, "In the sight of the universe he seemed to die, and his departure is taken for misery; but he is at peace." As it dies away the voices of the chorus of Christians are heard, and then follows by way of finale to the Oratorio a magnificent double chorus embracing the entire strength of the performers in the loud "Amen." This is most masterly; it consists of an elaborate fugue for eight voices, and evinced great learning and ability on the part of the composer.

As the last notes of this chorus (says the account) died away, there burst forth from every part of the Theatre "full-handed thunders" of applause, renewed again and again, and affording to the composer unmistakeable evidence of the delight with which his masterly performance had been received. The National Anthem was called for and sung by the whole audience. On the retirement of the Vice-Chancellor and Heads of Houses, the Undergraduates commenced the "cries" in which they are wont to indulge at Commemoration time, and having expressed their opinions upon all the leading public characters and local authorities, they with the rest of the audience retired.

UNITARIANISM.—The journals of this heretical sect are mourning over the defection of Mr. Bancroft, the distinguished historian—the son of a Socinian minister, and himself for a brief period one of their preachers—who lately took occasion at a public meeting in New York, to avow his belief in the doctrine of the Trinity. They will find equal cause for lamentation in the rapid decline of the heresy in England, the late religious census of which gives them but 229 congregations, 29,612 hearers—about 120 each. They report that the large number of their already vacant congregations is constantly increasing by the secession of their ministers.—*Southern Presbyterian.*

FOR THE YOUNG.

For The Churchman.

THROUGH THE VALLEY.

"Happy New Year!" has passed from heart to heart—from lip to lip, and I cannot let the year grow a day older, before I send out from my study a greeting to the young friends, whom I sometimes address.

A good woman of England, Miss Sewell, has written a book which I dare say many of you have read. "The Experience of Life" it is to which I allude. I do not wish to remark upon the excellences of the tale, nor upon its defects, only so far as the *title* is concerned. It is an arrogant one. "*An* Experience of Life" would have been more becoming. For, put other characters in similar circumstances, and very different would have been the result; or, give to these imaginary individuals right *principles of action*, and a large portion of the story would not have been, and another portion must have ended differently.

Now, my object in writing to you is to show you that every wish and effort for your temporal happiness must have an eternal foundation, or that it is worse than vain; and my earnest wish for you is that *your* experience of life may be a happy one; such as it never can be apart from God, such as it surely may be, if you seek your happiness from His hand.

You all know that in the Bible our life is compared to a pilgrimage, and its termination "a city," whose "builder and maker is God." In the Revelation of St. John its end is called the "New Jerusalem." In the patriarchal Church this language was used with primary reference to the promised land of Canaan, but with a spiritual apprehension of the eternal rest in Heaven. In the Jewish Church it was most beautifully symbolized in their journeyings up to Jerusalem, to worship before God in His Holy Temple; both typical of the pilgrimage of us all, patriarch, Jew, and Gentile, through the valley of life, to the city of the "New Jerusalem,"—our eternal home in Heaven.

How interesting it is to picture to ourselves those pilgrimages of the Hebrews, to perform their stated worship in the Temple at Jerusalem! They travelled in companies from the most distant quarters. Descendants of the Patriarchs, they passed over ground hallowed by religious veneration. Here Abraham had dwelt, there angels had appeared to him. Beneath these trees, was Isaac promised; and in yonder cave, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah lie buried.

They have passed through the fertile Bekka, or valley of Lebanon; snows from the mountain send fresh streams through the valley. They pluck the fruits, and drink of the cool waters. Thicker and thicker grows the crowd, as they approach Jerusalem. Village after village adds its tribute to the company; priests, Levites, and people answer each other in singing psalms. Jerusalem is in sight! They slacken their pace, as the 84th psalm breaks from their united voices, "How lovely are thy tabernacles, Lord of Hosts!" Bereaved hearts may be there, and sin-burdened spirits; but they are on the way to Jerusalem! An High Priest is in the Temple, to make atonement for their sins! An eternal God is their sure refuge, in the midst of their sorrows!

They lift up the hands which hang down, and the feeble knees. The triumphant strain re-echoes from the rocks:—

> Blessed is the man who putteth his trust in Thee;
> And thinketh of the way to Jerusalem.
> They who pass through the vale weeping shall make Him a fountain.
> Then even blessings will the Teacher shower.

Such was the Pilgrimage of the Hebrews toward Jerusalem, typical of our pilgrimage to our eternal home.

My young friends, you are standing upon the threshold of what is called life. One false step now, but for His restoring mercy who can raise the fallen, you may go on halting through this life, and even fall short of the place prepared for you in the mansions above.

In order to deter you from such a mis-step in the outset of your career, I would direct your attention to the 5th and 6th verses of Ecclesiastes viii: "Whoso keepeth the Commandment, shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man is great upon him."

The assertion is made, to which every human heart beats its assent, that the "misery of man *is* great." Why? "Because to every purpose there is time and judgment." Is there no remedy? "A wise man's heart discerneth both time and judgment."

Ah! it is a *wise* heart which you need to direct your footsteps aright! Where shall you seek it? "Unto us a child is born—and His name shall be called—*counsellor*." There is a knowledge for which you must thirst *here*, or thirst hereafter for ever! It is the knowledge of God, in Jesus Christ, through His Holy Spirit. It is a knowledge for which no one ever thirsted in vain. Seek this first, "the kingdom of God and His righteousness (the Lord our righteousness—Jesus Christ our Saviour) and all other (needful) things shall be added unto you."

But do not wait until you shall have stumbled so grievously on the very threshold of life, as to compel you to a day's acquaintance with their misery who lack a wise heart. Made children of God in Holy Baptism, renewed daily by His Holy Spirit, the love of God fixed in the centre of your soul, fear nothing for your pilgrimage through this life, if, from its *outset*, you place God always before you. Children of the kingdom! make "the Lord our Righteousness" your guide, even as He was the guide of faithful Abraham through his pilgrimage, and all other things "shall be added unto you." Make strenuous efforts that no wilful faults, or witless errors, may be shaping out for you in the dim future, bitter sorrows. You may, in a fallen and dying world, you *must*, at times and for seasons, go through the vale weeping; but "He will be a fountain," for "Jehovah our God is a sun and shield; Jehovah giveth grace and glory, and no good thing shall He withhold from them that walk uprightly."

D. C. H.

The Boy's Talk to his Donkey (which had been wantonly wounded by a blacksmith's boy).—When Owen had led the animal to the little mountain stream, he knelt down on the logs that served for a foot-bridge across it, and, stationing the donkey by his side, commenced scooping up the water in the palm of his hand, and bathing the wound for the grateful brute, the lad chattering all the while to him. "There, isn't *that* nice?" said he, "isn't *that* nice, old boy? What a shame to hurt a good, kind old thing like you! Father often says you're more knowing than a good many people in the world. Ah, you're a cunning old rascal, Master Jack, that you are! Who, when he goes to market, will only go into town one way, so as to pass the chemist's shop, and get some peppermint drops given him? Never was there such a fellow for peppermint drops as you, Jack! And *ain't* you a knowing old thing about breakfast time? Why, when its pitch dark in the Winter, and we're having our meal by candle light, afore father goes to work, *you* know when it's six o'clock, you do, you rogue! as well as if you had got a silver watch round your neck, like young Squire Williams, over at the Court, there. Then you're so sly, you are, rubbing your old nose first against the window panes, and then banging your hoofs against the door, to let us know you're outside. Catch *you* going away without your couple of slices of bread—and who likes treacle, you old rascal, eh? Don't you rub your head up and down me finely, if I give you a bit? Oh, you're a deep old gentleman, you are, Jack! Why, I believe you'd know the sound of father's and my foot anywhere. Look when father's out late working, and we come down the common sometimes when it's so pitch dark you can't see your hand afore you—why, you're sure to begin braying directly we get to the Chapel. 'There's old Jack,' father will say. Ah, and if you only knew how glad I've been to hear your voice, Jack, after being out all day with father, and a long trudge home across the mountains—with the rain blowing in your face all the way, may be, till it made you smart again—yes, Jack, when I've heard you begin braying *then* I've thought you the nicest and fondest old creature in all the world. I knew I was close at home as soon as I caught sound of *you*; and ain't that beautiful, old boy, when you're so tired you're ready to drop? Oh, you're a good, dear old thing, and it's a wicked shame for any one to hurt you, it is. No wonder you won't let John Jarman ride you, when he's so cruel to you. I don't think, if he was to beat you to death, you'd stir a step with *him*, Jack. No, you'll do nothing but roll in the dust with him on your back, will you, old fellow? Ah! you've got a precious spirit of your own, you have, you rascal! Catch *you* being made to do anything you don't think right! But come, Jack," cried the boy, suddenly starting to his feet, "they'll have done breakfast afore we get home. Look, here's the dandelion wide open, I declare, and it must be six o'clock, at least, by that; for father says it's always time for a labouring man to be at his work when the leaves of the dandelion are unfolded, just the same as when there's any of the yellow goat's-beard near where he's at work, he always knows, by the closing of the flowers, when it's time to leave off and go to dinner."—*Mayhew's Story of a Peasant Boy Philosopher.*

GIRL'S NAMES.

"Please, Ma'am, will you now tell us about the meaning of our names?"

"I will tell you all I can," replied Miss Walton, smiling, and inquiring what put the idea into their heads.

"Alfred told me about it," replied Margaret.

"I am not quite sure that I can tell you the meaning of all your names," continued Miss Walton. "Perhaps I can with the help of books. When names were first given, it was probably to express the good wishes of the parents, or their future hopes for their children, or some particular circumstance connected with their birth. We have examples of this in the Bible—can you remember any?" she asked.

None of the girls could recollect any example, until Miss Walton reminded them of Leah, Jacob's wife, naming her sons; then they turned to Gen. xxix, 31—34, and found she had a particular reason for the several names she had given her sons. *Reuben*, for she said, "Surely the Lord hath looked upon my affliction;" and Miss Walton told them that Reuben meant "See a son." The second she called *Simeon*, because, she said, "the Lord hath heard that I was hated," and Simeon meant "hearing." The third, *Levi*, which means "joined," because, she said, now "this time will my husband be joined unto me." Miss Walton told them that they would find that there was some particular reason for the name chosen for each of Jacob's sons.

"Please, Ma'am," said little Agnes, "I remember about Benjamin. Rachel called him Ben-oni, when she was dying, and Jacob afterward called him Benjamin."

"Yes," said Miss Walton, "and Ben-oni means 'Son of my sorrow,' and Benjamin, 'Son of the right hand.' You will be able to find out many other instances for yourselves, and when you want to know the meaning of any name, you must come and ask me, and I will tell you if I can." The girls did not forget this permission, and often came to Miss Walton afterward to know the meaning of various names, given under particular circumstances, or for some particular reason. After referring to the Bible examples, she went on to say, "I have heard that in England, in very early times, the names were given according to the colour which the ancient Britons painted themselves."

"Painted themselves!" cried the girls, "how could they?"

"Yes; they painted their bodies red, and blue, and green; not very pleasant, I should think. The names, however, given from these colours are, I believe, lost," said Miss Walton, "for when the Romans conquered Britain, the natives took Roman names; afterward the Saxons conquered the island, and from the Saxons they took Saxon names, from the Danes, Danish names, and lastly, from the Normans, the latest conquerors, Norman names, so that we have received our names from a great many sources."

"But please, Ma'am, we have Bible names sometimes," said Rose.

"Yes, Rose, and these are mostly Hebrew. They, too, first began to be used probably to express hopes for the future, or some particular circumstance in the birth of the child. And now to begin with your name, Ruth, as you seem so anxious about it. I believe it means 'trembling.'"

"Trembling!" cried the girls; "oh, that's the reason you are so easily frightened; we shall know now."

"Never mind them, Ruth," said Miss Walton, "but let your name teach you to tremble at the thought of doing wrong, and then it will be a good trembling. You can tell me where the name comes from, cannot you?"

"From the Bible," she answered.

"Yes; and if you are like Ruth in the Bible," said Miss Walton, "cleaving to that which is good, humble, and dependent, you will do very well. Rose, your name needs no explanation. You know the sweet flower after which you are called. You must try and deserve your name by letting your good deeds spread abroad like the sweet scent of the rose, and be an ornament wherever you may be placed."

"Please, Ma'am, tell me mine next," cried Agnes.

"Very well," continued Miss Walton. "Agnes comes from the Greek, and means pure, undefiled, unspotted. Take care, then, that you act worthy of that name, my little girl. I will mention two verses which you may remember when you think of the meaning of your name: 'Blessed are the *pure in heart*; for they shall see God.' (St. Matt. v, 8,) 'Keep *innocency*, and take heed unto the thing that is right.'" (Ps. xxxvii, 38.)

Little Agnes looked very grave, and did not speak as Miss Walton went on. "And now, Margaret, you are next in order. Margaret, too, comes from the Greek, and means 'a pearl.' I think it may teach you the same lesson as the name of Agnes, for you know a pearl is very pure. Beside this, remember that pearls are mentioned as 'adorning heaven.'" (Rev. xxi, 21.) Margaret read the passage, and Miss Walton continued, "You must try to be found a pearl worthy of a place in that holy city." Emily sat next, and Miss Walton was obliged to look through several books before she could find anything about her name; at length she said, "I cannot tell you certainly about your name, but I think it comes from the name Æmelia, which means 'urbane,' so I suppose we may say that Emily means 'civil, courteous,' and you must remember that St. Peter says, 'be courteous.'" (1 St. Pet. iii, 8.)

"Ar'n't you sure, Ma'am, that it means that?" said Emily. "I like that meaning."

"I am not *quite* sure; but I haven't much doubt," said Miss Walton; "at any rate, you can try and act as if it were. But to go on. Hester, yours is the same name as Esther, a Bible name, you know, which in the Hebrew means 'secret.'"

"And what is she to learn from it?" asked several, as Miss Walton did not go on.

"I would remind her of what David says," continued Miss Walton. "'The secret of the Lord is with them that fear Him, and he will show them his covenant.' (Ps. xxv, 13.) Try to be worthy of knowing His secrets. Sarah, your name means 'a princess.'"

"Oh! Sarah; you are a princess," cried half-a-dozen.

"No, I'm not; I wish my name would make me one," she answered, laughing.

"Are you quite sure you are not?" said Miss Walton, seriously. "Who is called a princess?"

"The daughter of a King," they replied.

"And are you not the daughter of a King, a heavenly King?" asked Miss Walton; "and have you not a rich inheritance waiting for you? I think you may deserve the name if you will; but remember a King's daughter should be 'glorious *within*.'" (Psalm xliv, 14.)

"Now it's my turn," cried Harriet.

"I am not quite sure of the meaning of Harriet," said Miss Walton, "but I believe it comes from the name 'Henry,' which signifies 'a rich lord,' so I suppose we may say it means 'a rich lady.' St. James will tell you one thing in which the poor of this world may be rich. What is it?"

Mary. 'Hath not God chosen the poor of this world, *rich in faith, and heirs of the kingdom* which He hath promised to them that love Him?' (St. James ii, 5.)

"All are rich who are heirs of His kingdom," said Miss Walton. "Your name, Jane, comes from John; I told you its meaning. Remember, then, that when your name was given to you, the grace of God was given also. And what does St. Paul say to those who have received grace?" (2 Cor. vi, 1.)

Jane. 'We . . . beseech you also that ye receive not the grace of God in vain.'

"You come next, Bessie," continued Miss Walton. "If you consider your name short for Elizabeth, it means 'the oath of God.' What oath have you taken?"

Bessie. The vows of Baptism.

"Remember Solomon's rule," continued Miss Walton, "'When thou vowest a vow unto God defer not to pay it.'" (Eccles. v, 4.)

And now I have but to give the interpretation of your name, Anna. It means 'gracious.' What lesson must you draw from it?"

"I don't know, Ma'am," she replied, "but you will tell me."

"I think you may learn something from her who bore the name before you, Anna the prophetess. How did she spend her time?"

"She departed not from the temple, but served God with fasting and prayer night and day," said Anna. (St. Luke, ii, 37.)

"Very well," continued Miss Walton. "You, too, may serve God night and day, even without living in the temple as she did. And now, girls, I have given a serious turn to what many might look upon as a light matter, because our conversation followed our lesson on Christian names, and as I want you to think of them seriously sometimes, I thought, perhaps, this conversation might help you, one by one, to do so. I have, therefore, tried to give each of you a short lesson to remember connected with your own names. Now, however, you must go: it is getting quite late."—*Stories and Lessons on the Catechism with the First-class Girls of Forley.*

HEBDOMADARY.

Saturday, January 13.—*St. Hilary.*—He was Bishop of Poictiers, in France, in the fourth century, and being converted from heathenism, is called by St. Jerome, a fair cedar transplanted from the world into the Church. St. Hilary combated strenuously against the Arians, for which he was banished into Phrygia by the Emperor Constantius, but was restored at last to Poictiers, where he died an example to us of a brave combatant for the truth through evil report and good report.

Sunday, January 14.—*Second Sunday after Epiphany.*—The Collect for this day is a prayer for *peace.* We begin with an acknowledgment of God's goodness; that He is Almighty, everlasting; that "His Kingdom ruleth over all." When trials beset us in the path of duty, we fly to Him for protection; we throw ourselves upon His mercy to forgive the past, and in answer to our prayer make us more holy for the future; that amid our troubles, our conscience may not misgive us, but His peace may rule in our hearts.

Thursday, January 18.—*St. Prisca, V. M.*—St. Prisca was a lady of the City of Rome, who was tortured and martyred for her adherence to the Faith of Christ.

The Second Sunday after the Epiphany.

In the epistle of this day, St. Paul points out the propriety of our devoting the talents we may possess to their appropriate end. Those distinguished by lofty genius and profound piety are not the sole objects of the Apostle's admonition. The field of human duty is abroad, and open to all. As the poor widow cast her mite into the treasury where wealth lavished its offerings, so the feeblest intellect may perform its work of good in this life, and thereby honor Him who created nothing in vain.

> Father! my life's a passing ray,
> Yet ere it sink in night,
> Let it adorn the narrow way,
> With virtue's heavenly light.
>
> A feeble gleam, e'en now it fades,
> As hastening to an end,
> Youth's Summer hours, and Winter's shades,
> In mournful memory blend.
>
> As o'er the waste of waters pass'd,
> With retrospective mind,
> I sadly gaze, while bounding fast,
> Fresh waves are left behind.
>
> Few marks along that waste I see,
> By Faith and Duty rear'd,
> In praise and honor, Lord, of thee,
> Who safe my course hath steer'd.

—*Joys and Sorrows of the Ecclesiastical Year.*

EDWARD IRVING.

The "Irvingites" take their name from that once popular Presbyterian Divine, the Rev. Edward Irving. His name, too, has just given [illegible] to an "Ecclesiastical and Literary Biography, by Washington Wilks (published in London), from which we make the following extracts. They show how he developed from Presbyterianism to something much more Catholic and Apostolic. It is a quotation from his edition of Bishop Horne on the Psalms:

I do wish in my heart that the Roman Catholic Church would send forth some very spiritual men, who might retaliate upon us those acts of love which our very active, but not very spiritual, men are inflicting upon them—for I believe, before God, and in His protection I dare to utter it, that my own Church is translating spiritual truths into intellectual forms, as zealously as ever the Papists did translate them into sensual forms; and that the "dry rot of infidelity" is working as hastily her destruction, as the fermentation of sensual lust is working the downfall of the Papacy. And, I believe, moreover, that in the ruling party of the Church of England, there is as much of formality and Pharisaism, and as much hatred of spiritual truth, as in the Papacy, which hath retreats where piety pours itself out unseen. And that, take it for all in all, the Church of England, though pure in doctrine, and devout in prayer, hath, from total want of discipline, no right to be considered as a Church at all, but as a mere national institution, where Christian doctrine is preached. And I believe, moreover, that the Dissenting bodies are becoming generally as political and sectarian, not to say radical, in their spirit, and so invaded with popular feeling, so commanded and overawed by it, that the Spirit of God is very closely confined, and sorely grieved, and much quenched among them. And to the Evangelical body of the Church of England, which I did once look upon as a star in the gloom, and to the spiritual of all churches and sects (for it is the work of the Spirit blowing where He listeth), I have this to say, that if they will preach less a dogmatical, and more a personal gospel—that is, present the persons of the Godhead, thus purposing, thus speaking, and thus acting, for men, rather than the abstract purpose, word, and action—if they will go about to separate a church from the worldly mass by *preserving the sacraments, those bulwarks of the visible church, full of meaning, and pure in application*, as far as man can preserve them—the Lord may be pleased to make them the bearers of His standard; but if not (and faint, faint are my hopes), if they go about to court the favour of princes and prelates, and put their trust in their growing numbers, or in their Shibboleths of shallowest doctrine, or in their favourite preachers and approved books, then let them mark, that it was spoken and said unto them by one that loves them much, though Him they have little loved, that they also shall die away like an untimely birth, and bring forth no fruit of reformation unto the land.

The following passages refer to his Homilies on Baptism. They possess the germs of much which the "Church Movement" has brought prominently forward:

Of baptism, the Homilies taught—that it is no mere decent ceremony, but a sacred symbol; and more, not a barren sign, but an operative mystery; that it not only initiates its subjects into the Church, but that its subjects constitute the Church; that *it*, not conversation, is the beginning of spiritual life, and, therefore, of an ecclesiastical existence; that nevertheless, from the sins forgiven at baptism the baptized may need to be converted, lest he perish in them; that he differs from the unbaptized in enjoying the help of the Holy Ghost, but also in the terrible ability to thrust from him that aid—but that, if he be of the elect, as well as of the baptized, the influences of the Spirit will prove resistless, his perseverance certain, his salvation complete. In Homily the first, the preacher uses language very similar to that heard from Tractarian pulpits:

For as when we are born of our natural parents the seeds of a corrupt nature are thereby conveyed to us—so, when we are baptized into Christ, the seeds of a spiritual nature are thereby conveyed to us; otherwise it were vain to hope that there could be any fruit of holiness yielded to our husbandry of prayer, faith, and instruction. Baptism, declaring the child's natural deadness and inherent corruptness, placeth a bar against all dealing with the child; for who laboureth upon the dead? This bar it must remove, otherwise it were the inlet to no good hopes or painful labours of faith and love. If it declareth spiritual death, it must also declare spiritual life, or be utterly ruinous to all purposes and endeavours after holiness. * * * No man can take upon him to separate the effectual working of the Holy Spirit from baptism, without making void all the ordinances of the visible Church; which become idle ceremonies, or worse.

In Homily the eighth, we read:

Because many children are wont to puzzle and perplex themselves about the question, whether their parents had faith or not, I say positively, that they take too much upon themselves to go about to judge a question which hath already been judged by the Church. Not that I infringe the right of private judgment, which I consider a most essential part of the Protestantism which we have lifted up against the Papacy, but that I will not permit a decision to be reviewed by private judgment which God hath not left to private judgment, but fixed in the rulers of the Church. Your parent did not himself take it upon his own private judgment to decide whether he was worthy to have his child baptized; he left it to the rulers of the Church, into whose hands the sacraments are committed, to decide to whom they should be administered. The Church decided favourably in your case, and then the thing rested upon the Church's responsibility. * * The same say I, in answer to all doubts with respect to the Minister of the Church by whom it was done.

His biographer states, that in these Homilies on Baptism, Mr. Irving occupies a hundred and thirty pages with an excerpt from the "Ecclesiastical Polity" of his favourite Hooker, and Patristic "Confirmations" of Hooker's doctrine.

THE FOLLY OF INFIDELITY.

It is a lamentable fact, that in most towns, especially where trade and manufactures flourish, there are men who not only avowedly disbelieve Christianity themselves, but are zealous in the cause of infidelity, and unremitting in their efforts to proselyte their neighbours. Many of these, it is true, are persons of such despicable understandings, and so openly licentious and debauched in their morals, that any arguments they can use are not likely to have much influence upon discerning and sober-minded people. But there are others, whose manners are more polished and insinuating; whose views are more liberal and refined; whose understandings are more cultivated and improved; and who pretend to be warm admirers of truth, integrity, and benevolence. These are the persons whose industrious and artful endeavours are most to be dreaded. It is no breach of charity to suspect, and it were no difficult task to evince, that, notwithstanding such plausible qualifications and such fair professions, a culpable deficiency, either in point of knowledge, or of investigation, or of candour, or of virtue, is the real source of unbelief, even in the last-mentioned characters. It is not intended, however, to enter here into any particular discussion of this subject: only there is one remark, so very natural and obvious that it cannot fail to strike the mind of every reflecting person. If these men be sincere in their professions of respect for the Supreme Being, and of attachment to what is virtuous and praise-worthy, why are they so much concerned to prevail upon people to reject the authority of the Christian Revelation; which contains at once the most simple and sublime, as well as the most amiable views and representations of the Deity; and enforces, by the most powerful and engaging motives, the habitual practice of whatsoever things are true, honourable, just, pure, lovely, and of good report? This observation is no where, that we have met with, set in so clear and forcible a point of view as by the learned, ingenious, and liberal Duchal, in his excellent discourse on "Our Saviour's character as a teacher of morality." The following short extract may serve to furnish the serious, though unlearned Christian, who may happen to be exposed to the importunities of such specious advocates for infidelity, with a sufficient and unanswerable apology for holding fast the profession of his faith without wavering, and not being moved away from the hope of the Gospel:

"Nothing can be more natural, than for a believer to reason after this manner, with a person who would persuade him to renounce Christianity. What is it you would have me to do? Would you have me cease to love my Maker, to adore and worship, to serve and obey, and in all things to submit myself to Him? Or would you have me cease to love my neighbour, to be benevolent, generous, and liberal; tender-hearted, just and faithful? Would you have me to give up purity, charity, temperance, moderation, and all the discipline of the mind, which I see is necessary to make me what I ought to be? Would you have me not to pursue what I clearly perceive to be the very end of my being? and to desert a state the most honourable, worthy, and happy, which human nature can be in? Surely, this cannot be your meaning. Now, if I am to be a worthy, an honest, and a good man, I must still conduct life, as I have hitherto done, under the influence of the Christian faith, profess what I will. What is it then you require? That I should no longer believe that Jesus Christ was sent of God, or had any authority to give those laws which are contained in the New Testament? But if I am certainly to obey these laws, whether I believe the author of them was so sent or not, my believing that he was sent of God, which must naturally engage me to be more observant of my duty, will be a real advantage to me. At the same time, I see I have all the reason in the world to believe, that the Author of these laws did not intend to impose upon mankind in any instance; and as He claimeth regard and submission, as being sent by the Father, so the discipline which He hath taught and delivered to the world, is perfectly worthy of a person in such a character, and of one clothed with divine authority: so that I cannot but be disposed to give Him credit. Such wisdom, such purity, such just and sublime representations of the ends of human life, and of what is laid up for the righteous; such grace to mankind, such terms of acceptance, as our Saviour hath declared, such an abstractedness from the world and independence on all things temporal, as He hath showed, and which He taught all His disciples, these surely have nothing in them that savoureth of imposture. If we shall suppose the most friendly and upright mind to have really descended from heaven, to be the teacher of mankind, he must, on the whole, have taught as our Saviour did. And why should I not receive his testimony, the receiving of which can, in no respect, obstruct, but greatly aideth me in my progress toward that perfection which is my highest aim in life? If all this should be looked upon as no more than presumption, yet it will be acknowledged to be a strong presumption; and in which the mind may rest perfectly secure against suffering by it in any respect."

THE OPERA AT CHURCH.

Under this head, the New York *Musical Review* gives the following introduction to a reprint of an article which appeared some time since in its columns, upon the state of Church Music in America—an article which, our contemporary observes, there is reason to believe, "in some instances awakened attention to enormous evils existing in our Church singing, and created a desire to remove them."

"It cannot be denied that within a few years the secularizing of this part of the public services of the sanctuary has made rapid advances, especially in this and other large cities and towns, and the evil has become so *great* that not a few of the middle-aged and senior members of the churches doubt whether there is *any worship* in it. It would seem often as if the main object of those who conduct this part of the service was, by display, to draw a '*full house*'—a motive, to say the least, nearly allied to that which governs the caterers for the *amusement* of the public. That opera music is played and sung in a number of evangelical churches is notorious; and although the brethren making this publication cannot affirm of their own knowledge, that members of opera companies are employed on the Sabbath to assist in conducting the singing in the House of God, they have reason to believe that such is the fact in some cases, and that more frequently those are employed who all the evenings of the week have been occupied in singing comic songs, and entertaining large audiences by low buffoonery. During the past Winter, large congregations assembled every Sabbath evening (chiefly young persons) for several weeks, at one of our fashionably-located metropolitan churches, where the great attraction was the fine *opera-music*, executed by the organist and choir in the most *artistic style*, in sacred words. The *finale* of the service was the playing the audience out of church, to such lively and familiar airs, that part of the junior portion could scarcely keep their feet still—at least, so said one well known to the writer, and that one a member of a church of Puritan faith, in good standing. Recently, at a Sabbath-evening service in one of our largest orthodox churches, a distinguished clergyman from a distance preached. He opened the service by reading a very solemn and appropriate hymn; but the choir, consisting of three professional singers, proceeded to perform an anthem in *fancy style*, much to the surprise of the congregation. Not a single word could be understood, and whether they were singing Italian, French, or English, it was impossible to tell. It will be recollected, by not a few, how the feelings of many Christians were outraged, some twenty-five or thirty years ago, by the employment of the *prima donna* of that day (Garcia) to sing on the Sabbath in one of the fashionable *evangelical* churches of the city. What crowds of young men attended to listen to the music, but *went away before the preaching!* Now, things of a similar nature excite scarcely any remark.

"The making of Sacred Music Books (*falsely so called*, in many cases), and the leading of choirs has become a trade; and, although it cannot be said that those engaged in the calling make merchandise of the House of God, is there not reason to believe that, if our Saviour were to visit the earth again in person, many of these would experience similar treatment to the money-changers of old, who were driven forth from His Temple, with a '*whip of cords*?' What a withering rebuke would be administered to those organists and leaders of choirs, professedly members of His Church, who have been known, even while their pastor was leading in prayer, to occupy the time in turning over the pages of their music-books. Such cases are not of uncommon occurrence. *Ministers, church-officers, and church-members, know little of what scenes are often enacted in the organ-loft and singers' gallery!*

"Here it is proper to remark, let not the country churches think these observations apply only to their brethren of the cities and large towns. *Far otherwise;* though the latter are guilty in a greater degree, generally, the former, in most cases, have gone as far in the same direction as their circumstances will allow. In the villages of New England the evil prevails—the same in kind, differing only in degree. There, during the past Summer, the writer attended, for some weeks, two evangelical Congregational churches, where, in the music, everything was sacrificed to effect; in one of them, *artistically, the performance was fine*, and the people were played out of the sanctuary in the best style, to airs so lively, they were well adapted to drive away all serious thoughts; and, if they had never been used for the purpose of the dance, they were certainly such as those skilled in that exercise could thus appropriate.

"But these remarks must be brought to a close; and, probably, many will ask, What do you propose as a remedy for the evil? To this we reply, it is not our province to dictate; but we *earnestly entreat* every minister of Christ, and every elder, deacon, and member of His church, seriously to ask themselves, *whether, in the music of the Sanctuary, we do not professedly engage in* God's praise—*whether this part of the public service is* an act of worship—*and whether all should not, therefore, join in it, as such, as really and devoutly as in the prayers that are offered, rather than listen to it as an exhibition or entertainment?* If this be so, and our brethren find that any of the evils complained of exist in connection with the services of God's House where they officiate and statedly worship, their own good judgment will suggest the remedy which their peculiar circumstances require; and we cannot doubt that their Christian feelings will lead them to apply it, without being deterred by the cry so often raised, '*You will drive our young people from the church—they will go elsewhere.*' If the Gospel is faithfully and prayerfully preached, and the people of God do their duty, there is no danger of this. But, if the young cannot be prevailed upon to attend worship, unless the sanctuary, for a portion of the time, is turned into a *semi-opera-house*, or a *concert-room*, the sooner it is found out the better; for if by such appliances only, they can be induced to join in the public devotions of their fathers, it is apprehended they would not derive much benefit from them. Beside, we should not do evil, that good may come."

New York Public Schools.—At the last Meeting of the late Board of Education, the City Superintendent of Public Schools submitted his annual report. He says ample provision is made for the education of every child of suitable age in the city. The Executive Committee on Evening Schools reported that there are twenty-five evening schools in the different wards, of which eighteen were male and seven female. There were also two colored schools. The attendance of male scholars for less than one month was 4,187: for over one but less than two months, 2,673; for over two and less than three months, 2,092: and the full attendance, 3,075. The whole number of scholars registered for 1853, was 9,313, while the number for 1854 was 12,212, showing an increase of 2,899. The whole number of students belonging to the Free Academy, on the 31st of December, was three hundred and seventy-six. The whole number taught during the year, is five hundred and thirty-seven. The executive committee on Normal schools reported that there are one female, one male, and one colored school of this description. The attendance of females during the present year was five hundred, and its register numbers six hundred and sixty, a considerable increase over the year previous. Seventy-nine of these pupils graduated last Spring. The number of pupils on register in the male school is forty-five, and the attendance about twenty-five. The number of pupils on register in the colored school is twenty, and the attendance sixteen.

Industrial School.—We copy the following excellent and seasonable remarks from the *Courier and Enquirer:*—

The most common query in reference to this subject, by those who are imperfectly informed of the plan of the Industrial Schools, is, *what need is there of such institutions in addition to our public school system?* The answer is, first, that children whose parents can scarce cover their nakedness with the foulest rags, or feel it to be necessary to employ them in rag and bone picking, begging, and worse employments, to obtain their bread, cannot possibly enjoy the advantage of the public school, and swarm by thousands in the streets, forming at once the most distressingly needy and the most dangerous element of the city's population. These alone, the Industrial Schools aim to gather and redeem; and were they strong enough, in the favor and active benevolence of the community, to accomplish this work, the most lamentable severeties of the season—those which fall upon the children—would be removed, together with the worst difficulties and perplexities of the rest. The plan may be summed up in a very few words. The children are sheltered and cared for, from morning until dark; a cheap and wholesome dinner is provided for them; common school instruction is given them for half the day, and instruction and exercise in sewing and other kinds of industry, during the other half; the products of their own labor (the cheap materials being given) are distributed among them for their own clothing, according to their merit. The result is, that in all of these schools (we speak from personal inspection) the before wretched class of children which we have indicated, appear as neatly dressed, as well behaved, and as proficient and promising, in learning, morals, and all that can be desired for their welfare and that of society, as the inmates of any of the public schools; and in the more important of these respects, the comparison is decidedly in favor of the former.

Action of Mind on Mind.—Whatever draws a man out of himself, makes him wiser, and better, and happier; at least, if it does not, the fault is his own, and he has to answer for abusing one of the most effectual means of improvement which Providence has placed within his power. He cannot benefit others without being benefitted in return, either by the influence of his own action, his own feelings, or by the gratitude with which it is more than repaid on the part of his fellow-creatures. Ascetics may say what they please; but seclusion is neither favourable to wisdom nor to virtue, and least of all to enjoyment. The diamond is polished by diamond-dust; and the fine particles thrown off in disclosing the sparks of a hundred inferior ones may be required to bring out the lustre of a gem worth a thousand. The attrition of minds of all orders is equally necessary for perfecting the capacity of the least, and developing the excellence of the greatest.—*J. Montgomery.*

A clear conscience is sometimes *sold* for money, but never bought with it.

THE CHURCHMAN.

NEW YORK, JANUARY 13, 1855.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

— It is gratifying to find that more clergymen are going out to the assistance of the Missionary Bishop of California, in the interesting and very important field of his Pastoral labours. The very idea of such aid increasing, and the Church growing and strengthening, in that far distant and rapidly-rising State, cannot but give a cheerful impulse to Churchmen at home, and may happily have the effect of contributing to inspire others with a disposition to respond to the earnest appeal which is made, that more such labourers would go forth into that vineyard. "An article in *The Churchman*," writes one who has thus responded, "has affected me in this way, and I am now on my way to assist Bishop Kip—of course under the Bishop's express sanction and encouragement; and I hope (D. V.) to devote the remainder of my life to the work." We believe that of all our dioceses, and all our own missionary fields, California needs such assistance most; and let us hope that many more young Churchmen will yet, and ere long, be found even to make a sacrifice—whether of present indulgent ease, or future worldly prospects—in furtherance of the Church's progress and prosperity, in a region which, to all appearance, is destined to become one of the richest and most populous districts of the Union. It is to us a most encouraging thought, that we can assist, however subordinately and feebly, in promoting such an object. We esteem it one of the highest of our privileges to be permitted to do so; and nothing can animate and incite us more fervently in a course of often difficult duty, than the hope and trust that our humble efforts in the Church's cause are thus not altogether in vain.

The article in another column—the contribution of a judicious, intelligent, and liberal-minded friend—on the contrast of "Rome and Geneva," which a Bishop of the Church has unhappily, though characteristically, been making, to the repudiation of much that is Catholic and Apostolic, and the acceptation of more that is heretical and schismatical, will be read, we are sure, with interest and approval by all who have a due regard for the great principles of the Church, and are therefore justly jealous of any fraternization that is at variance with it, and with "that form of sound words" which they have heard from the Church, and which they feel it their duty to "hold fast." It is one of the most mischievous latitudinarianisms of the age, that we can with any good faith or consistency have fellowship with those who reject that sacramental system of the Church which is so indispensable a source of her vitality, as it must be the great means of her saving influences. A sacrament is defined in the Church Catechism as "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." It is thus that our two Sacraments are declared to be "generally necessary to salvation." And our sacramental system is nothing more or less than this. *Ordained by Christ Himself.* How, then, can the Church of Christ repudiate such a system? But Geneva repudiates it. They have, in fact, as the article maintains, no Sacraments there, in any such sense as Christ ordained them. And yet there are Bishops among us, it would seem, who counsel us to enter into closest fellowship with them! But we will no longer detain the reader from the article to which we allude.

— We must again repudiate the repeated imputation of partisanship, whether in the case of the Bishop of Illinois, or in any other case. The *Western Episcopalian* does us a gross injustice in charging it upon us. "We regret," says our contemporary, "that the editor of *The Churchman* shows such an inclination to make a party matter out of the difficulties in Illinois." Now, the editor of *The Churchman* has shown no such inclination: he has treated the question solely upon its Church merits, without regard to any party considerations whatever—one good proof of which is the fact, that the Bishop, it seems, is not of his "party" at all! Hence, the surprise with which they who call themselves the "High Churchmen" of Illinois have received the remarks we offered, in a spirit of fairness, because they told against them and in favor of the Bishop whom they are opposing. But then we are trying, it seems, to induce the Bishop to "throw himself into the hands of our party for the sake of accomplishing his favourite objects." Why, we have no party at all! And we deny, as we abhor, all party objects whatever. Not that they are much afraid, however, for they congratulate themselves that "he is no 'novice,' and is not to be caught by flattering editorials, or a display of sympathy by those who approve of his plan for a church, but would reject the evangelical doctrines which he preaches." Our best answer to this is, that we have no idea of "flattering" any man—least of all a Bishop of our Church; and that, if there has been any "display of sympathy," it has been with one whom we thought entitled to better treatment at the hands of those for whom he has made a great sacrifice; while, so far from its being likely that we "would reject the evangelical doctrines which he preaches," they constitute, to our mind, the strongest claim to sympathy, in so far as they are truly evangelical—as they pass the strongest possible condemnation on his undutiful opponents.

—It is gratifying and encouraging to find, that the cursory notices we have lately bestowed upon the vicious system of Church Music, and its most obnoxious concomitants, so unhappily prevalent among us, are being echoed throughout the country, and calling forth other and stronger denunciations of an acknowledged and a grievous evil. We copy into our present sheet an able and truthful article upon the subject, which we have found in a musical contemporary, under the startling title of *The Opera at Church*. This title, though none of ours, is yet so forcible and true, though so pregnant with all that is profane, that we have not scrupled to adopt it, as giving a character to what the article exposes and censures which certainly belongs to it, and which it is on every account better should not be disguised. *The knowledge of a disease is half its cure.* What we want is to impart that knowledge, and to urge its consideration upon every devout mind. For, indeed, it is a most solemn, a most awful thought, that of trifling with, even, let alone profaning, so sacred a thing as the Worship of Jehovah! "The Lord is in His Holy Temple, let all the earth keep silence before Him!" "God is greatly to be feared in the assembly of His saints." How repulsive, then, how almost blasphemous must that be which suggests such an idea as *The Opera at Church!* And yet that there is that which has suggested such an idea, who can deny that is doomed to listen to the voluptuous and often profane "Italian trills" which issue from professional and undevotional occupants of the "orchestra," or witness the listless lounge, the irreverent stare, and the unhallowed mien of too many who are present, and whose conduct is much more like that of the *habitues* of the Opera than worshippers in the Sanctuary. These things are undoubtedly our scandal and our shame; *and they must be got rid of.* One of the first things toward effecting a reform, is to do away with the *orchestra*. For too truly it is said, we fear, in the article we refer to—"*Ministers, Church officers, and Church members, know little of what scenes are often enacted in the organ loft and singers' gallery.*" And the question which is put, whether or not "this part of the Public Service is an act of worship, and whether all should not join in it, as such, as really and devoutly as in the Prayers that are offered, rather than listen to it as an exhibition or entertainment"—this question, which we reiterate, if answered honestly, gives the most decided condemnation of the whole system that is in vogue. We again, therefore, respectfully but earnestly urge its consideration upon the Clergy and their Vestries.

—We give some painful particulars of a charge of assault against a clergyman at Boston, which has been before the Police Court of that city, arising out of an opposition to one who claims to be the Treasurer of the church, and who, at the time of Divine Service, on a Sunday morning, was proceeding to distribute his bills for the pew rents. We hazard no opinion upon the merits, or rather the demerits, of the case, as brought forward for adjudication. But we cannot forbear expressing our deep regret, that any occasion for such a scene as appears to have occurred in the House of God, and immediately preceding the solemn services of His Sanctuary, should ever have been given. It is one of the miserable results, we cannot but think, of a bad system. Why should any such traffic respecting pews be permitted to be transacted in God's Holy Temple? Such a desecration can never, under any circumstances, be justified; and we see, in the case before us, to what scandals it may lead. There is a proper time, and a proper place for everything; and the Lord's Day and the Lord's House can never with propriety be appropriated to such a purpose as that which gave rise to this shameful outrage. There can be no right sense of reverence, it is to be feared, for what ought to be regarded as a holy place and a solemn occasion, where such reprehensible practices prevail.

PARTIES IN THE CHURCH.

To the cause of religion, and of the Church, there is nothing more inimical than party,—because party implies divisions, dissensions, and animosities, and a great deal more beside that is destructive of Christian unity and peace, and that is at variance with charity and brotherly love. There is no heavenly-mindedness, we may depend upon it, in party-spirit; it is the spirit, not of Christ, but of Belial. "Would you comprehend all hell in one word," said a wise man, "call it party, or a spirit of faction." It is not necessary, indeed, for a man to be a Christian to see and feel this spirit of evil. It was the saying of Voltaire, that "all sects are different, because they come from man; while morality is everywhere the same, because it comes from God."

And yet are there writers professing to be not only superlatively moral, but extraordinarily religious, who gravely tell us that party is a prop and stay of the holiest of causes; whose own party, they would fain persuade us, monopolize all that is orthodox, pure, and righteous, and whose language, in spirit if not in words, is that of the Pharisees—"Stand by, we are holier than ye." The *Episcopal Recorder*, for instance, devotes a mortal column of puritanical pleading to prove that "the Evangelical party is the hope of the Church,"—that all the rest of the Church is so corrupt, so wayward, or so heretical, that in its cabal alone are to be found the ten righteous in whom there is any hope for its salvation! "The time is come," it tells us, too, "when *moderate* Churchmen must do something more than act on the *defensive*." They must go forth in their beasted *moderation* and try what they can do on the *offensive*—seeing, we suppose, that their mere *defensive* is of little avail. But what can a "*moderate* Churchman" really do for the Church in times like these, or in any times? *Moderate*, forsooth! That is, lukewarm—neither hot nor cold—neither one thing nor another. Nominal Churchmen—members of the Church in name, but dissenters from the Church at heart. Having the form of Churchmanship, but denying its principles. The message of the angel unto such Churchmen as these at Laodicea was one which may apply to such in all time. They, too, were "*moderate* Churchmen"—very moderate, very indifferent, very lukewarm; and see how distinctly and awfully they were warned: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art neither cold nor hot, I will spew thee out of my mouth." Surely, it is worth while, if Churchmen at all, to be something better than *moderate!* Surely "it is good to be zealously affected in a good cause!" Not to try and fritter away all that distinguishes and animates that cause—not to slight its obligations, or resist its influences—least of all to fraternize with its enemies and assailants.

Take that one great, paramount, essential function of the Church—its duty of witnessing to the truth; "not," as an eminent divine has said, "not speculating, not theorizing, not forming policies of its own, or claiming prerogatives of its own invention—not adding to, or taking away from, the Word of God; but simply passing down from hand to hand, and from age to age, that definite doctrine once for all entrusted to its keeping." Surely, there needs no *party* for such a duty as this; it is the Church itself whose high and important function it is. And if the Church to which we are privileged to belong, with its Catholic, unaltered Creeds, its Apostolical Communion, its unmutilated Sacraments, its canon of Scripture, its avowed deference to antiquity, is not a witness to divine, Apostolical truth, there is no other witness to it upon earth. How different this from the idea of those who glory in "party,"—who vauntingly, not to say impiously, tell us that their own petty junto, their so-called "*Evangelical* party," is "the hope of the Church!" What is their charter? What but this—"Take the Scriptures, interpret them as *we* hold right, form from them the doctrine that *we* deem '*Evangelical*,'—never mind what the Church has handed down—pay no regard to those they call the Fathers, holy and humble men of heart though they were, instructed by the Apostles themselves and their immediate disciples; but, if you must needs look back at all to antiquity, look to Calvin, or Arminius, or even Zuinglius—anybody but one of those Catholic-minded worthies who built up the Church in its most holy faith and doctrine and discipline." And can this be attesting the "Faith *once* delivered to the Saints?" This to witness to a truth? This to maintain and perpetuate Catholic testimony? Impossible!

The very term they arrogate exclusively to their "party" is of itself, as they pervert it, an evil omen for the Church. For it is that used by sects whose private judgment leads them to regard as Scriptural the facts of our Lord's Divinity and atonement, to distinguish them from another sect whose private judgment leads *them* to reject these sacred truths. "The name evangelical," says a good authority, "is sometimes given to those persons who conform to the Church, but whose notions more nearly coincide with the opinions of dissenters than with the doctrines of the Church—thereby most unjustly insinuating that the principles of all consistent members of the Church are not according to the Gospel." And it is such faithless professors, such hollow partisans, who have the audacity to boast that they are "the hope of the Church!" It would indeed be a forlon hope, were such unhappily the case!

Let not honest Churchmen countenance any terms of distinction like these—any assumptions of party like that. The practice cannot be too severely reprobated. Among sects it may be unavoidable. But the Church is not a sect: it is the Body of Christ. And in the strict and proper sense of the word, he who is truly evangelical must be a true member of the Church; while every true member of the Church must be truly evangelical.

What hope, then, can there ever be in a "party" in the Church which runs counter to this plain but emphatic truth,—which stands opposed, in fact, to the Church's own ideal? They who founded the Catholic Church had assuredly no such narrow, sectarian, or "party" objects in view. Their powers and their teaching, transmitted to us even at this distant day, and in this new world, were derived from Him who is the Great Head of the Church. And they, the Apostles, who formed the infant Church, received implicitly from Him, as from God Himself, the words, and promises, and gifts which they imparted to others, and they in turn to others still, until they have come down to us,—*but still in the Church.* And we still believe that "what the Apostles taught is true, that they taught nothing which was not sanctioned by their Lord and ours, and that what the Lord spoke were the words of God." To this teaching the Church adheres—in that course it continues. And it is our duty to "Hear the Church," and not those who may presume to form a "party" within the Church, or a sect without, however "evangelical" they may presumptuously and fallaciously boast it to be.

THE MEMORIAL EXPOSITION.

We have already introduced to the notice of our readers, the pamphlet which professes to be an Exposition of the Memorial of Sundry Presbyters to the House of Bishops, praying for "some ecclesiastical system broader and more comprehensive than that which they now administer," and suggesting the opening wider the door of admission for candidates for the Holy Orders of the Church, and the "providing for as much freedom in opinion, discipline, and worship, as is compatible with the essential faith and order of the Gospel." These are objects, as we have before shown, full of danger to the integrity, if not also the peace of the Church; and the Exposition of them which is now so eloquently and so ingeniously set forth, so far from reconciling us to them, has only had the effect of aggravating our apprehensions; while it has still more clearly convinced us of their being unnecessary, as well as unsafe, for the object in view.

Dr. Muhlenberg will not, we are sure, impute to us any disrespect toward himself, or any disregard for his object, in thus freely expressing our humble but candid opinion. We are not of those who look with mistrust at either one or the other. We have the highest regard for his character—we have the warmest sympathy with his wishes. It is from no disaffection toward the Church that he is dissatisfied with, and restless under the operation of her present system. We are as free to confess as he is, that it does not touch, as it ought to do, the masses of the population around us. We acknowledge, as respects that which is the surest test of a Church's truth and efficacy, as it ought to be the great purpose of all its polity—the preaching of the Gospel to the poor, the feeding of Christ's sheep, and of His lambs, in the spacious and crowded fold of those whom we "have always with us"—that "no other answer can be made than the confession that we are miserably wanting." It can do no good to disguise this fact, disagreeable and disquieting though it may be to have it proclaimed. "By common consent," then, we concur in saying, "the Memorial is sustained in assuming that the Protestant Episcopal Church does not dispense the Gospel to all sorts and conditions of men, in the measure (for this must be meant) which is due from a branch of the Catholic Church of Christ."

It is asked in this Exposition—and naturally and properly asked—"What is the cause? Where does the fault lie?" And it is replied, that "evidently it must be either in the Church's system, or in the administration of that system"—or, it is added, "it may be distributed between both." We will take upon us to say, that we believe that the fault lies mainly, if not altogether, in the administration of the system. It has not, in fact, fair play—it is not fully and fairly carried out. This is not necessarily a reflection upon those who are engaged in administering it. The laity may be quite as much to blame as the Clergy—too often they are more so; for they frequently obstruct and discourage the efforts of the Clergy; and it is from them the means must come for carrying on the work of the Church in its fulness and efficiency. But that the present system, with all its imputed restrictiveness and unsuitableness—neither of which do we admit—is capable, by earnest and devoted effort, of answering all the purposes which the Memorialists desire, we have ourselves had personal experience, the work having been rightly, honestly, and zealously set about. We know an instance, at this very time—in our Mother Church, it is true, yet where the system, in those respects, is substantially the same—of a congregation of some sixty or seventy poor working people assembling in their parish church every work-day morning before six o'clock, and taking part in the Public Worship of God with their parish priest before they enter upon the labours of the day. He has no difficulty, even under, if possible, a more restrictive system than ours, in finding a portion of the authorized ritual applicable to such a case. Its use does not occupy a quarter of an hour—consisting, as the service does, of little more than the Litany; a fuller service, with the Psalms and Lessons, being reserved for their greater leisure after work in the evening; while the peaching of the Gospel from the pulpit is, on certain of these occasions, also duly attended to. It is one of numerous instances we have been acquainted with, which prove incontestibly that, in earnest and devoted hands—and Dr. Muhlenberg's we know are such—the present system, notwithstanding its supposed "deficiency in flexibility and in the power of adaptation to time and circumstances," is yet quite capable of meeting the wants of any occasion.

It appears to be one of the Church's most grievous faults, according to this Exposition, that "her way of proceeding is too much one and the same on all occasions, at all times, and with all kinds of persons." This is put prominently forward—and plausibly, but, to our mind, anything but successfully, except in so far as respects the prevalent defectiveness in the using of "that way of proceeding" which we do not deny is too often open to the gravest censure. "This unaccommodativeness of the Church," it is observed, "might be shown in various respects. We see it most strikingly in the character of her fixed public services. Excellent and beyond compare," it is added, "as these services are, evidently they are calculated only for devout and well-ordered congregations. They are suited to those who are accustomed to them—or, to express the fact more definitely, the services of the Church are adapted only to 'assemblies of the faithful.'" Well—and what other kind of congregations would they have? If the poor, if even the reprobate, go to the House of God at all, they must go "with reverence and godly fear,"—they must first be taught to do this. They go to worship Him who is a Spirit, and who must be worshipped "in spirit and in truth." What is the use of their going to any worship at all—to any "fixed public services" whatever, however free from "unaccommodativeness,"—if they are not to be sincerely and devotionally participated in? Is it possible that any public worship can be acceptable to Him, of whom it is said, "Glory and worship are before Him, power and honour are in His Sanctuary," unless they who offer it are "devout and well-ordered?" Why, "God is not mocked!" The idea of His being so is too fearful to dwell upon for a moment. Yet what but mockery would it be to have a service adapted to the case of those who were too indevout, that is, too insincere—too ill-ordered, that is, too profane—or too unfaithful, that is, too infidel, to have anything to do with the worship of God at all? To endeavour to reclaim such people, if you can, is quite another thing—to preach the Gospel to them is a totally different department of pastoral duty. The Expositor of the Memorial asserts all this himself. "Preaching the Gospel," he says, "is one thing, Divine Worship is another. *The former is to prepare men for the latter.*" Then let them be so prepared. No public services can be made suitable to them until they are. Our Church services are admirably adapted for *all*, for whom any kind of public worship can possibly be suited. They proceed upon the acknowledgment that we are all miserable sinners—that we all need mercy and forgiveness—that we all owe God our gratitude and praise—that without Him nothing is strong, nothing is holy—that from Him alone cometh every good and perfect gift—and that our supplications and prayers can only be available through the merits and mediation of His Beloved Son. Where is the condition of life for which such a service as this is not adapted? But then, they who participate in it must not be mockers of God, or scoffers of His Word and ordinances, but "devout and well-ordered congregations," yea, "assemblies of the faithful:" whom else can God accept to worship Him?

And although the Church "makes no provision for preaching, apart from acts of worship," that is no excuse why such acts of worship should be adapted for any but "devout and well-ordered congregations." It may be to be regretted—we humbly think it is—that no provision for preaching *is* made. But yet, after all, the masses of ignorance, irreligion, and vice, must be reached, we are persuaded, in the first instance, somewhere else than at church. They must be approached in their own haunts—it is there they must be sought out, and affectionately remonstrated with, and earnestly entreated, and kindly persuaded, and closely reasoned with: there, where no "unaccommodativeness" will be found to check, no "fixed public services" present any restraint. *Thus* may they be prepared for the public worship of God in His Holy Temple—thus taught to "go into His gates with thanksgiving, and into His courts with praise;" and then, too, will they be found, may it not be hoped—if not all at once, yet in no long process of time, "devout and well-ordered congregations," "assemblies of the faithful,"—for whom, and only for such, can any services of the Sanctuary ever be adapted. Our manual of these services is a *Book of Common Prayer*. Its adaptation to all sorts and conditions of men—high and low, rich and poor, one with another, is therein implied; as the principle is taught in its doctrine, and contemplated in its ordinances. Let it but have its full and perfect work—let its ritualism be made, as it is designed to be, not an affair of mere reading and listening, but a means of real congregational worship—and we shall soon see not only its adaptation, but its attraction for all. For faithful and true, as it is forcible and applicable, is the pious assurance so beautifully given by the author of the "Christian Year," that—

> Not upon kings or priests alone
> The power of that dear word is spent:
> It chants *to all*, in softest tone,
> The lowly lesson of content:
> Heaven's light is pour'd on high and low,
> To high and low heaven's angel spake;
> Resign thee to thy weal or woe,
> I ne'er will leave thee nor forsake.

ERROR INTERMINATE.

A portion of the sectarian press around us is discoursing at large upon a case which is alleged to have occurred at the English University of Cambridge, to the effect that "a select preacher, and one holding a high official position in another establishment for the education of young men for the Church," had preached a sermon containing "a sweeping and explicit attack on the Divine Inspiration of Scripture." One of the journals, so much shocked at this, goes so far as to observe, that "it has long been a matter of regret that Oxford, one of the two great Universities in England, had fallen into the power of the Tractarians, who are daily developing themselves as whole-hearted Papists;" and expresses its opinion that the case alluded to "is no slight indication that the sister University of Cambridge is more or less infected with the rationalistic infidelity of Germany."

Now, how is it possible, we should like to know, that schismatics, such as they, should be competent judges in matters like these? Why, what they consider "the power of the Tractarians," is the influence of the Church; and in their estimation, the higher a Churchman's standard of doctrine and discipline is, the more he has "developed himself as a whole-hearted Papist." The distinctive doctrines of the Church are nothing but Popery to them. And the "rationalistic infidelity of Germany" is only another phase of that disregard for the authority of the Church, which they all, in one shape or another, display—some in drawing out of Holy Scripture various kinds of heresies—others, as in the case before us, by making "a sweeping and explicit attack on the Divine Inspiration of Scripture." We know nothing of what is said to have happened at Cambridge, beyond what they tell us, and which we must beg to receive *cum grano salis*. But of Oxford we do know, that much of what they consider "a matter of regret," is to the Church a subject of rejoicing: if it were not so, indeed, is it likely that it would be "a matter of regret" to the Church's enemies? They regret it, because it has been a raising up of that standard of the Faith under which the Church has come forth with such augmented influence, as having acquired such increased vitality; while, as respects Cambridge, on the same principle, only reversed in this case, any taint of "the rationalistic infidelity of Germany" in the Church can really be no source of regret to them, however they may affect that it is.

But, be it true or false, this imputation of "rationalistic infidelity," what is it but another instance of how interminate is error? And how illustrative is it not, that the source of it is one and the same—whether in *this* denial of Catholic doctrine or *that*—viz: the presumption of individual judgment over the attestation and authority of the Church Catholic.

Where did these several sects, who thus set at nought such attestation and authority—where did they get Holy Scripture itself, but from the hands of the Church? Who but the Church has told them which portions of Scripture are canonical, and which apocryphal? "The Church," says Dr. Wordsworth, in his able work on the Inspiration and Canon of Scripture—"the Church presents us with a volume called the Holy Bible, containing writings which she affirms to be inspired by God. But, observe, she does not require us to receive them on her sole authority." No—neither our Church, nor her Mother Church of England, founds the claims of the English Bible on her own sanction. "She appeals to the testimony of the Church Universal, in and from the time of Christ and His Apostles, to this hour"—thus taking us as it were by the hand and "leading us upward by an ascending scale of past generations, and placing us on the elevated platform of primitive Christianity, landing us, as it were, on a mountain of transfiguration, in the company of Moses, and Elias, and the Apostles, and of Christ Himself." It is thus that the Church is the witness and keeper of Holy Writ. She is at once the attestor of its authority, and the expositor of its truth. And as she traces up to the Apostles, and through them to Christ Himself, both her doctrine and her communion, so has she in each case an equal right to be regarded as possessing "authority in controversies of Faith," as our Twentieth Article asserts and maintains. But if this authority be set at nought—if men will form sects in defiance of such authority, presumptuously setting up their mere private and contracted judgment above that which is Apostolic and Catholic—then the door is opened to this interminate error, which assumes, ever and anon, the most varied forms, until they who have adopted one form can come to denounce those, as in the case before us, who, with equal right, have thought proper to adopt another.

Thus the "rationalistic infidelity" that is complained of, is nothing more or less than a development of that system of error which they who complain of it have themselves adopted. One of the most characteristic features in the rationalistic folly is the popular notion of what, even in religion, is called *progress*. Now if men will set aside all authority that has gone before them, it must be because they disclaim it. And thus it is, that they who give way to such misleadings are forever looking forward to a fancied time when their own new theory shall have upset all that they esteem error, and established what they vainly imagine will be the reign of truth and happiness in the world. It is as though a crew were to put to sea without chart or compass—or only with what they ignorantly and delusively fancied to be such—and trusting to their mistaken, yet confident and boasted judgment, steered for they knew not where, until wrecked upon the shoals of some desolate and unknown coast. And this pursuit of error may almost be called a popular propensity. As Hudibras has so truly though quaintly declared:—

> More proselytes and converts will accrue
> To false persuasions than the right and true:
> For error and mistake are infinite,
> But truth has but one way to be i' th' right;
> And numbers may t' infinity be grown,
> But never to be reduc'd to less than one.

The fact is, that men despise the authority of God as well as of His Church. They would enforce obedience to virtue by the influence of prudence, or reason, or conscience, or human law, or the instinct of benevolence, or calculations of expediency, without tracing these up to the right source—to Him who has through such intimations declared His will—without resting them on the one authority of Almighty God, of whose good pleasure it is that we have to will and to do what is right and good. We are all in God's hands, whatever seeming independence and self-acting power we may at any time assume. And, strictly speaking, none possess that spontaneity for what is right or good, except those who are acting under the inspiration of God, and as members of the Body of Christ. All others are but in the light of machines. We "have no power of ourselves to help ourselves," until we are raised from the position of machines by having communicated to us the Spirit of God. It is not until then that, strictly speaking, we can claim any moral affection or duty. Nor, if we could, would either moral affection or duty, however signified, have any well-founded title to respect or love, apart from the command of God. Whether, therefore, as regards these things, or as relates to our moral perceptions, our submission to truth, or yielding to error, it is to Him we must look for help—it is on the influence of His Holy Spirit we must depend for guidance. How important, then, how apposite, the prayer which the Church has given us—that God would "show to them that be in error the light of His truth, to the intent that they may return into the way of righteousness?"

Pastoral Letter of the Provisional Bishop.—We have received a copy of the Bishop's Pastoral Letter to the Church in this diocese, which has been printed in a pamphlet form for general circulation. We only regret that we had not an opportunity of aiding in the diffusion, at the proper time, of so much that is interesting, impressive, and encouraging, yet most admonitory withal, as regards the Church here, and the duties of all her members, whether clergy or laity. The Letter is now, no doubt, in the hands of most of our readers throughout the diocese, who must, we are sure, be gratified to find, how much there is to hope for in the zealous and faithful devotedness to the duties of his high office, as their Bishop and Pastor, in what he so earnestly sets forth

Consecration of Burial Grounds.—The sectarian press, both in this country and in England, is just now launching forth bitter invectives against two exemplary English Prelates—the Bishops of Exeter and Carlisle—for having refused to consecrate portions of cemeteries in their dioceses which are designed for the burial of dissenters, as well as members of the Church. "It is certainly strange," says one of these unscrupulous scribes, "though not, perhaps, in the circumstances unaccountable, that a freedom-loving people like the English should be so ready to resign their ecclesiastical liberties, or to submit to the excess of despotism on the part of Church authorities. A most extraordinary display of priestly intolerance and bigotry has been made by two of the prelates, of late, Carlisle and the notorious Exeter. The progress of improvement has led to the closing of city burial grounds, and the opening of cemeteries in the neighbourhood of all our large towns, and, of course, in accordance with the still remaining superstition of the Church established by law, it is necessary that the portion of these grounds appropriated to the Episcopal community should be consecrated in due form by the Bishop of the diocese. Accordingly, there must be a separation of some kind established between the portion thus to be set apart and that which the nonconforming part of the public intend to appropriate for the graves of their dead, and the nature of that separation has become the ground of a new controversy between these two prelates and the people at large—for I believe the Episcopal laity are as much in favour of liberal measures as the Dissenters. One Bishop will not tolerate any division between the consecrated and unconsecrated portion of the cemeteries with which he is connected less than a solid wall three feet deep and three feet high. The other thinks this not sufficient, and will insist on having the external fence, in all its breadth, depth, and height, perpetuated between the two parts."

Now, in the first place, it is *not* "necessary that the portion of these grounds appropriated to the Episcopal community should be consecrated in due form by the Bishop of the diocese." There is, in fact, no appropriation at all, in any such sense. Churchmen desire to be buried in ground solemnly set apart, by consecration, for the purposes of burial, *for ever*. They seek this consecration at the hands of the Bishop from a sense of propriety, and as a matter of choice: just as they wish to have the Burial Service of the Church performed over their remains when they die and are buried. But there is no compulsion in the matter. They are not obliged to do either one or the other. To say, therefore, that in yielding to that sense of religious decency and propriety, the people are "ready to resign their ecclesiastical liberties, or to submit to the excess of despotism on the part of Church authorities," is simply to say what is false and malicious. They are at full liberty, either to do it or let it alone—to have their ground consecrated, or not, as they think proper. But when a Bishop is applied to for the purpose of consecrating the ground, he must surely be permitted to discharge his office as the law requires, and as he is bound to do. The law enjoins that the ground to be consecrated shall be enclosed by some substantial and sufficient fence, or wall, so as to leave no doubt as to the limits of the area which is thereby to be set apart for ever for the sacred object of Christian Burial. The Bishops of Exeter and Carlisle, therefore, in what they have done, have made no "display," ordinary or extraordinary, of "priestly intolerance and bigotry;" and the writer who could say so is no lover of truth, no possessor of charity. They have simply done their duty as English Bishops, who are under solemn obligations to observe the laws of the land and of the Church, however Disenters may rail against them for doing so.

THOUGHTS ON CURRENT EVENTS.

We find that we owe an apology to the *Freeman's Journal* for imputing to it the slander on Bishop Whittingham, to which we adverted in our last article. We were misled by the assertion of the Baltimore *Sun*, that it derived its information from the *Freeman's Journal*. The *Sun* itself has seen the necessity of retracting, and has given place to an indignant letter from the editor of the *Freeman's Journal*, in which he disclaims having ever given currency to the calumny. Our purpose is thus fully answered, and we cannot but regret that we were induced, under an erroneous impression, to remark as we did upon the *Freeman's Journal*.

It seems that the Pope has ventured, upon his own authority, to promulgate a new article of faith. There was a vote taken on the subject by the body of Bishops whom he had convened, and the measure was sanctioned by a very large majority of those who voted, but there was still a minority. Moreover, although proxies were allowed, the majority was a very small minority of the whole number of Romanist Bishops. The meeting was not a council; what it was we do not know; but four Bishops, of whom the Archbishop of Paris was one, protested against the adoption of a new article of faith, without the sanction of a council. We have here a distinct revival of the old Gallican ideas, which could scarcely have been made with safety, but for the presence of the French garrison in Rome. Still, notwithstanding all these circumstances, the step has been taken and Rome is committed to the doctrine of the immaculate conception of the Blessed Virgin, and she is committed to it by the action of the Pope.

We are not among the number of those who believe the Pope to be Anti-Christ, although we see no reason to doubt that he is one of several forerunners of Anti-Christ. That he is made so more decidedly by this step, we have no doubt. It involves, in fact, two important steps: That which Dr. Newman was, we believe, the first to call "the Deification of St. Mary," is now complete. We do not know whether the decision goes the length of asserting the notion which has been sometimes taught within the Romish pale, that the Blessed Virgin was miraculously conceived, without the use of the natural means of conception. But it will be very easy to frame an argument for such a notion, from that which has just been declared an article of the faith. In fact, it would be nothing more than the natural development of the new article. The Blessed Virgin is then no longer human; with her humanity falls that of her Son, and we have the old Gnostic heresies revived in a new form.

In an ecclesiastical point of view the movement is scarcely less important than in its doctrinal bearings. It has always seemed to us that the supremacy of the Pope was the very jugulum of the Romish controversy. Transubstantiation, saint-worship, relic worship, Mariolatry, the Sacrament of Penance and Purgatory, are all very bad things, and we could, by no means, be induced to swallow any of them. But the evil of the Papal Supremacy is, that it involves them all. The infallibility of the Pope is a logical deduction from his supremacy. He who is the supreme head of the Church, is, by the very force of the terms, its essential centre of unity. If it be necessary to be in communion with such a head, it is necessary to hold all doctrines wrong which he may insist as the terms of communion. The right of dictating terms of communion implies the power of deciding upon the truth of doctrine. The right of deciding upon the truth of doctrine, in an infallible Church, implies infallibility.

All this has been again and again insisted upon by Anglican divines, but it has been met by the Gallican notion that the infallibility of the Church vested in a General Council, or in the union of a Pope and a General Council. That is at an end. The Pope has proved his infallibility, as the old philosopher proved his power of beginning motion by using it. The philosopher walked. The Pope decrees; and his decree is that a doctrine, without the shadow of countenance in Scripture, and which is inconsistent with the whole divine plan of salvation, is an article of faith. We may remark, by the way, that the new article is entirely inconsistent with the whole argument of the book on the incarnation, not long ago put forth by Mr. Wilberforce, who has since united himself to the communion of the Pope.

We have never been able to accept the doctrine which has so extensively obtained, both in this country and in England, that the bishops in communion with the Pope had missions in their respective dioceses, and that we were only justified in sending bishops and priests into those dioceses by the necessities connected with the difference of languages. This was the notion which led Dr. Ives, while Bishop of North Carolina, to say that he would not be Bishop of Maryland for his right arm. We have no objection whatever to the general doctrine of exclusive mission; but we have often protested against its application to the Romish Bishops. We rest upon the ground that by being in communion with the Pope, and acknowledging his authority, they belong to a schismatic communion; that the Church of Rome is schismatic in Rome itself, and by consequence everywhere else. This is not on the narrow ground of intrusion into other men's dioceses, but on the broad one that she refuses communion with those who do not acknowledge her pretensions to sovereignty over God's heritage, and accept her additions to Christianity. This ground is now greatly strengthened since she has, at the dictation of her usurping head, introduced, as a new article of faith, a notion which is really inconsistent with the very fundamental doctrines of Christianity. It cannot now be denied that he has sanctioned idolatry, or rather polytheism, by her authority. There remains, then, until they retract, no possibility of holding communion with her. If not already heretical, she is plainly tending toward the Gnostic heresy, and she is most clearly schismatic, since she rejects communion with all who refuse to accept her incipient theory. Moreover, she claims, by exercising, the power of adding at her will, to the Articles of the Faith; which is, therefore, in her hands, no longer the faith once delivered to the saints. But it is impossible that either heretics or schismatics can have missions, or the right to exclude from a part of the field, those bishops and priests who, by virtue of a commission from Christ Himself, have the right to teach His doctrines to all nations, discipling them and baptizing them in the name of the Father, the Son, and Holy Ghost.

The last mail brings the fifth annual report of the committee of the London Church Union. This is a body which exists chiefly for the purpose of observing the progress of ecclesiastical affairs, and calling the attention of the Church to that quarter in which its interests are most threatened. The present report congratulates the Church on the progress of things during the last year, and that not without good reason. We observe that the principal subject of the congratulation is, that the State has let the Church alone, and she has consequently been at liberty to use her own powers and to develope herself in her own way. The result has been that, at home, Convocation has made strides, which a few months ago would have been thought incredible. In the colonies, particularly Upper Canada, Synodal action is seen in action. It is a fact which cannot be denied, and cannot, by any civil power, either national or colonial, be overruled. The Synodal action of the Colonial Church is a fixed fact, which must be taken into calculation in all future Church arrangements. The modification of the Convocations at home, so that, like the synods in the colonies, they shall command the confidence of the Church, cannot be far distant. Synodal action is the present great want of the English Church. This we have; and our great want is a system of voluntary systematic contribution adequate to the necessary expenditures of the Church. Would we saw as much prospect of our want being supplied as we do of that of our foster-mother!

The Austrian treaty does not amount to much. But it shows a gradual, although slow motion, toward the West, which, if it continues, must sooner or later disturb the centre of gravity. We confess that we should not, were we British, consider it as satisfactory, except upon the principle that we must sometimes be satisfied with the best which we can get. H. D. E.

Baltimore, January 8, 1855.

The Provisional Bishop of New York.—The *Church Review* for January concludes an able and interesting article on the life and character of the late Bishop Wainwright, with the following just and hopeful tribute to his right reverend successor, Bishop Potter:—

On the third day of the Session, on the eighth ballot, the Rev. Horatio Potter, D.D., Rector of St. Peter's Church, Albany, was elected as Bishop Wainwright's successor. In this choice there was a general and a hearty acquiescence throughout the Convention. The thanksgiving which that night ascended from its midst was no unmeaning service. It came from the hearts of men who had looked to Heaven for guidance, and whose belief in the superintending and directing Providence of God over His Church was deep and real, of men who rejoiced in the conviction that their Lord and Master was indeed in the midst of His people. The choice of the Convention was at once ratified by the voice of the Diocese, and of the Church at large; and the eminent Divine, who had been thus called away from the quiet and peaceful shades of parochial life, to bear the burden which the Pastor of Pastors—the Head of a Diocese—imposes, has now been consecrated, and entered upon his duties with the warm sympathy and fervent prayers of the multitudes who look up to him as their Right Reverend Father in God. From his many admirable traits of character, from his devotion to the pastoral work, from his gentleness, and meekness, and wisdom, from his long experience, from his deep, unaffected piety, from his sound learning, and from his known loyalty to the Church, and his hearty reception of all her teaching, we look forward with confidence—entering upon its duties under the auspices just mentioned—to his Episcopate as one which will be fraught with many and great blessings to his Diocese and the Church at large. May it long continue!

The Turkish language has already its say in Broadway; and a Greek, in a sort of majestic placidity, holds a bazaar. The pure Mocha berry is served up in baked clay; and the fez is to be seen moving to and fro before a low charcoal furnace, and over some secret manipulation. *Mashallah!* it is marvellous! We are even expected—the divan and carpets are already prepared—to sit in the fashion that gave the Earl of Carlisle the cramp—to inhale the fragrance of the weed through a nargille, or water-pipe—and to sip that truly Oriental and mucilaginous beverage, "Sallep," occasionally biting at "Courabeye," which is Turkish cake, or devouring "Muhalleby," with sweetmeats. It is not unlikely, that, with the means so readily at hand, opium-smoking will come into repute; and, together with this bane of health and sapper of all mental energy, the stoical indifference of Turkish philosophy.

NOTES AND COMMENTS.

The following editorial bit appears in the *Banner* of Dec. 23:—

Decidedly Rich.—One of our Bishops is in the habit of *reviewing* the sermons of his clergy preached before him at his visitations, and sometimes of flatly contradicting their doctrines and views, in the presence of the congregation, immediately after their delivery. It is not long since, as we learn from undoubted authority, that an excellent young minister was appointed by one of the Convocations of the diocese to deliver a discourse on "Apostolic Succession." Knowing that the Bishop would be present, and anxious to avoid offence, the clergyman copied and preached the sermon of Bishop ——, as contained in his two volumes of "Select Family and Parish Sermons; a series of Evangelical Discourses," &c., 1838:—a sermon preached originally at the consecration of Bishop ——, and the publication of which the first Bishop ——, with others, had asked at the time of its delivery. As soon as the printed and re-written sermon was finished, Bishop —— arose in the chancel, and in a pointed and provoking manner *denounced* its teaching! The young clergyman was about to stop the congregation, and read to them Bishop ——'s note to Bishop ——, asking the publication of the very sermon which he had just read to them; but for "peace sake" was persuaded to abandon his purpose. We know, however, that there are some of his clergy who are determined to reply to him on the spot, if he should attempt any thing of the same kind in their parishes; and who can blame them?

One of the *Banner's* Bishops manifestly considers himself "nothing if not critical." If the *Banner* wants another clerical editor, Bishop Dash or Bishop Blank added to its present Dueto, would make a splendid Trio of critics. Is there no *offence* in thus blanking and dashing off a Bishop?

An Unintentional Imputation.—We find the following in the *Banner of the Cross*:—

Fear of Man.—"I feared the people," said Saul to Samuel; and so he transgressed the commandment of the Lord (1 Sam. xv. 24). "I am afraid of the Jews," said Zedekiah, the graceless king of Judah; and so he disobeyed the advice which Jeremiah gave him (Jer. xxxviii. 19). Herod was afraid of what his guests would think of him; so he did that which made him "exceeding sorry"—he beheaded John the Baptist. Pilate feared offending the Jews; so he did that which he knew in his conscience was unjust—he delivered Jesus to be crucified. If this be not slavery, what is?—*Rev. J. C. Ryle.*

If this *fling* at the "peculiar institution," be not trenching upon the "forbidden question," *what is?*

Church Psalmody.—Under this head, the *German Reformed Messenger* (of Chambersburg, Pa.) thus records its concurrence in our views on the subject of singing the Psalms:—

"One of the Synods of the Presbyterian Church lately took up this subject, with a view of improving this part of Divine Worship, so as to render it better adapted to its original intention and design. Among other things it resolved, to include in a Book of Psalmody to be prepared, the *Psalms in the prose authorized version to be 'adapted for chanting.'* We agree with the editor of *The Churchman*, in saying, that 'This is a progress in the right direction, which we only wish we could see in operation among ourselves.'"

And then our contemporary goes on to quote approvingly our whole remarks. Let us hope, then, that there is some progress making in the improvement of the services of Public Worship, and more particularly in the right adaptation of music therein.

The Missionary Spirit of the Church.—The *Southern Churchman* truly says:—

The chief wants of the Church in the present crisis with regard to the work of Missions, may be summed up in a few words. We need *a large heart, a prompt eye, a willing hand, a brotherly spirit, concentration of effort, diffusiveness of aim, earnest hope, and persevering patience.*

Our respected contemporary applies the remark more especially to the masses in heathen lands: we would apply it more particularly to those in our own so-called Christian country. And so would we his most earnest admonition, as follows:—

The union of hopefulness and patience is the peculiar want of the Church in the present crisis of its history, a hope which must be chastened and purified by the study of God's Word, and the lessons of experience, or it will be an *ignis fatuus* to intoxicate and lead astray. The Gospel no where promises a swift and easy triumph of the truth over the powers of sin and darkness. It calls us to the help of the Lord against the mighty. It bids us take to ourselves the whole armour of God. It reminds us that we wrestle against principalities and powers. It speaks of a world lying in wickedness, and of a strong man armed, who keeps the palace by might and main, so that his goods are in peace. It speaks of a straight gate and narrow way, of a race that must be run, a battle that must be fought, of mighty enemies and threatening dangers. It tells us that Jerusalem was to be built, but in troublous times, and that through much tribulation is the pathway to the kingdom of God. The hopes which it nurses are cautious, humble, watchful, and solemn, no less than bright and glorious. We may and ought to expect great things; but patient waiting is the only key of the promises, and a willingness to do as well as to suffer the will of God.

The Noble Donation of Judge Helfenstein.—An absurd misprint occurred in our remarks last week upon this matter. Instead of "respected and noble-minded donor," it was printed "*lamented* and noble-minded donor"—seeming to imply that which, however, the context too palpably contradicted to deceive any one, but which it is not pleasant to have supposed. We rejoice to think that the generous-hearted gentleman is likely to live long enough to see his nobly philanthropic object brought fully into operation.

COMMUNICATIONS.

For The Churchman.

"ROME AND GENEVA."

Mr. Editor:—I have just finished the perusal of a tract, bearing the above title, from the pen of the Bishop of Ohio. Its contents have given rise to many reflections, and I have condensed a few of them for your paper, as they relate to our weightiest concerns and interests as members of the Church. I know not whether this production of Bishop McIlvaine's be new or old, it may have been seen by all your readers, but I have only just received it through the kindness of a friend.

The writer takes for his text the common phrase, "as far from Rome as from Geneva;" words intended to illustrate the "Scylla and Charybdis" of religious error—and proceeds to show that the *grouping* is against law and good taste—that though we inherit, and should cultivate a deadly enmity to Rome, we must behold in Geneva a most worthy and virtuous *sister*, long persecuted and estranged through our jealousy and misappreciation, but fully entitled to our confidence and imitation. The argument which follows this charitable declaration is logical enough, and of sufficient eloquence, but is deduced, it seems to me, from false premises and inferences. It is no doubt true that the Reformers of the English Church *did* regard Calvin and other Presbyterian Fathers as brethren in the common cause against Popery, and that while they differed entirely from them on the subject of Church polity, they at the same time recognized true piety and zeal wherever such qualities existed, especially, at a time when every man won from the domination of the Pope, was a host on the side of truth and liberty of conscience. But the writer, as we learn, is one of those who lightly esteem the testimony of the English Fathers, when that testimony would seem to encourage the so-called High Church principles. We would ask the same latitude in this case. These good and wise Divines—true Catholics in their hearty communion with all who possessed the spirit of Christ, were not miraculously-gifted Seers, and they could not behold in the course of future time the development and influence of a religious system, whose peculiar tenets they were prone to overlook, through personal regard for their founders, and an absorbing desire for the growth of Protestantism. The position of the Church with regard to Dissenters is very different now from what it was in the time of Calvin. Presbyterianism has developed itself—it is now the legitimate fruit of the undefined seed, planted so long ago—embracing in its modern creeds and practices errors so mischievous that the Church can never fraternize with their believers unless she descends from her house "upon the Rock," and exposes Herself to the same storm of change and progression, whose tendency is to wild speculation, daring assumption, and ultimate infidelity. Of the numerous sects which startle us every little while by their *advancements* and new combinations, I have no time to speak, and only refer to them as the lawful offspring of Presbyterianism—the result of a religious system of man's device and execution. But of that comparatively small portion of the Christian world which still retains its early name, I have somewhat to say. If Presbyterians still hold to their old and elaborate Confession of Faith, the plea of Bishop McIlvaine in their behalf would have some weight, and in view of that confession we cannot blame the English Fathers for their sympathy with its devout adherents. Although their faith was deeply imbued with the gloomy superstitions of Calvin, still his doctrines had not then produced their fearful harvest of doubt, terror, and unbelief—and in the most important points the old creed is sound. Look at its views of the sacraments—in many places the very words employed were only an echo of the teachings of the English Church—the grace conferred in Baptism, and the Spiritual Presence in the Lord's Supper, were truths enforced with a plainness and positiveness which cannot be made away with, and which is at least not surpassed by the Catechism, Articles, and Homilies of the Church of England. And what has become of all this orthodoxy? Merely this—the working out of the Presbyterian theory was found to present too many contradictions and discrepancies—and as their system lacked the right authority and safeguards to render it perpetual—its pastors wandered away to the right hand and the left, until their creed is in its most important elements a dead letter, and is only heard of by a majority of its adherents when some clergyman of the Church in defending his own position, refers to its long winded testimony as a proof of the Catholicity of his doctrines. Bishop McIlvaine asserts that a Protestant Episcopalian to become a Presbyterian, has only to change his views with regard to *external polity*, "from an Episcopal to a Presbyterian Ministry—from a liturgical to an unliturgical mode of public worship." Even allowing this to be all, would it not be too great a change for a Churchman to contemplate with calmness and indifference? Is it not something to leave an Apostolic Ministry for an usurped authority in sacred things? to leave a "form of sound words" for a liberty of speech which will admit of the spokesman of a whole congregation offering up any amount of heresy and error as the expression of that congregation? But the Bishop further says, that beside having the same Bible, the Presbyterians have the same *sacraments*, &c., with ourselves. Is this so? *No!* the Presbyterians in our day have *no sacraments!* A sacrament, to be one, *must* consist of two parts—"an outward visible sign, and an inward spiritual grace."

If religious disputants on this subject would only keep this simple definition in mind and reference, it seems to me there could not be so much misunderstanding and error with regard to the extent of benefit possessed by the sacramental elements. Now how do Presbyterians think and act in this matter? They make of Baptism in the adult, only the *outward sign* of graces already perfected in the recipient—while to the infant it is only a token of the parent's faith! thus degrading a Christ-given sacrament into a barren form, which is, in such a sense, useless, if not absurd.

The Lord's Supper is to them only a custom followed out of respect to the memory of Christ, and is administered in a manner in keeping with so gross and unworthy a view of the closest and tenderest communion with the Godhead on this side of heaven. Is there, we would ask any candid mind, anything that approaches to the simple definition of the word *sacrament* in the above-described method of understanding and performing these Christ-commissioned duties? Can there be unity and purity of doctrine, and practice, in a sect bound together so loosely and unscripturally? May we not justly trace most of the "false doctrine, heresy, and schism," so rife in the world at this present day, to the long-continued neglect and degradation of the sacraments by this first and greatest body of schismatics?

And now, having endeavoured to show the weakness of the writer's argument, by reason of the great change in Presbyterianism since the days he recalls for our example; and the necessary ignorance, on the part of the English Fathers, of the tendency of the Presbyterian system, let us consider for a moment the position which the writer himself, with many other Churchmen of our day, are occupying and defending. *What means* this recent pathetic cry for toleration of dissent and heresy, aye, for fraternization with their errors? Is it because of the bitter flings put forth in every denominational book and paper by those who have a secret sense of the authority of the Church, and are envious of Her impregnable standing? If such men could mix closely for awhile with these opposing sects, and discover the lamentable ignorance of our creed and polity which most of them are guilty of, and the ridiculous prejudices to which such ignorance gives rise, they would, perhaps, be less anxious to lower the standard of Scripture-founded and time-honoured customs. *What means* this growing difference with regard to the nature and efficacy of the sacraments? I cannot understand what there is in the language of the Prayer-Book on these points to call forth such variety of opinion as to its import; and I am almost ready to believe that the unlearned and devout English peasant, whose Prayer-Book is his chief study, attains more nearly to pure doctrine than many of our eminent divines, who twist and turn plain English words, of but one signification, into expressions capable of a thousand shades of meaning. What does Bishop McIlvaine mean by calling the Lord's Supper *only* "a sign and memorial of the one sacrifice upon the cross," when Christ expressly declared, "this is My Body—this is My Blood;"—and the Prayer-Book asserts in the Communion Service, Catechism, and Articles, that the Body and Blood of Christ are *spiritually* taken and received by the faithful in the Lord's Supper? Surely there is neither metaphor nor local allusion in these phrases—why can they not be taken literally? *What means* this dissatisfaction with the Prayer-Book, and all Liturgical services? *Why is it* that, while Presbyterians are advising a printed form of prayer, while Congregationalist Pastors of city congregations are *tacking on* Church usages to their undignified services by repeating the Lord's Prayer, Commandments, &c., and Methodists are stealing our marriage ceremony, and other admired forms, to patch up their own bastard liturgy—why is it that Episcopalians in some places are striving to throw off what they consider *restraints*, and are *creeping* in to "prayer meetings," and like conferences, where their presence encourages their outside brethren, without reflecting any credit upon their own consistency, or the efficacy of their Church services. *How is it* that Churchmen can even *hint* at extending the benefits of Apostolic ordination to *Methodists*, the would-be usurpers of Apostolic unction, so long as they cling to their "two orders," unlawful at that, and hold up such books as "Powell on Succession," as their mouthpiece and grand argument? And how can a Churchman condemn our Liturgy as "full of blunders and error," a cold, lifeless form, when, in this country at least, where such heretical opinions are most current, the spirit and intention of the Prayer-Book has never been carried out? How can any one demand the revision and alteration of a form which has guided the Church for centuries, and been the chief comfort of her best and wisest children, or clamour for new liturgies for the week-day services, so long as a half hour is grudged from business for the recital of the old and endeared form of words which is specially adapted for the wants of every succeeding day?

I have thus briefly mentioned the most prominent subjects of discussion before the Church at the present time, leaving, perhaps, for another occasion a more careful consideration of each one. But in review of all I have written, and all I have thought, I am constrained to say, if this disorder, contention, and laxity, be the result of sympathy with Presbyterianism, let us indeed see that we are AS FAR FROM GENEVA AS FROM ROME!

L. E. D'B.

For The Churchman.

THE TEMPLE AND THE ROCK.

Then answered the Jews and said unto Him, What sign showest Thou unto us, seeing that Thou dost these things?

Jesus answered and said unto them, *Destroy this temple, and in three days I will raise it up.*

Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days?

But He spake of the temple of His body. St. John ii. 18, 19, 20, 21.

And *I* say also unto thee, *That thou art Peter, and upon this Rock I will build My Church;* and the gates of hell shall not prevail against it. St. Matt. xvi. 18.

It has been truly said: "the best comment upon Scripture is Scripture itself." There is no more sure way of getting at the sense of a disputed word or passage than by comparing it, if a word, with itself as it is found in other places and with different shades of signification; if a passage, with similar passages in other portions of the inspired Word. It is, in fact, to "compare spiritual things with spiritual," and, by so doing, to obtain a meaning which shall be "according to the proportion of faith." By the application of this principle to that verse in which the term "Rock" is used in connection with the name of St. Peter, a very beautiful and forcible illustration may be obtained of that theory which interprets the term of Christ, and not of the Apostle.

In the second chapter of St. John, Jesus having just purged the temple, is confronted by the enraged Jews, jealous for its honour, with the question: "What sign showest thou, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." There are three things to be noted here: 1. The attention of the Jews is fixed upon the temple, as the action of our Lord would lead us to suppose, and their question evidenced; 2. Christ abruptly speaks of that which it foreshadowed, confusing and losing the type in the antitype; 3. He speaks of raising it.

In the sixteenth chapter of St. Matthew, at the eighteenth verse, our Saviour says to Peter: "Thou art Peter, and on this Rock I will build my Church." There are three things likewise to be noted here: 1. Christ fixes the attention upon the fact, that Simon's surname signifies a stone, or the fragment of a rock; 2. He abruptly speaks of that which it suggested, namely, Himself as the Rock, whom Peter had just confessed; 3. He speaks of building upon it. Perhaps the parallelism may be seen more clearly thus:—

St. Matthew.	*St. John.*
THE ATTENTION FIXED.	
"Thou art Peter."	The action of our Lord and the question of the Jews. See verses 13–19.
THE TRANSITION.	
"And upon this Rock."	"Destroy this temple."
THE PROMISE OF ERECTION.	
"I will build My Church."	"And in three days I will raise it up."

Mark the complete harmony. In the one case, in order to give emphasis to His words, and fix and retain the attention, He says: "Thou art Peter;" as if He had said, "Behold this stone," or "Behold thou art a stone, as thy name signifies." In the other, there was no need of saying, "Behold this temple." The mind of the Jews was even *too* fully fixed upon it. So he simply says: "Destroy this temple," referring to His own body. Is it too sudden a transition? The Evangelist adds: "He spake of the temple of His body." "Upon this Rock." May not the transition here be just as sudden? And if so, may we not explain the term "Rock" of Him whom that "fragment of a Rock" suggested? To some, indeed, it would not have seemed unnatural had there followed, as in St. John, of His humanity; so here, the comment: "But He spake of the Rock of His Divinity." Might it not have been so had St. Peter been possessed of the spirit of his self-styled "Successors?" "Upon this Rock,"—upon Christ, or, upon the rock of His divinity, is the Church founded, and "other foundation can no man lay than that is laid, which is Jesus Christ."

It may be as well to add the deliberate opinion of one whom the Christian Church in all ages since has looked upon as a man most skillful in the Scriptures. St. Augustine says: "I have said in a certain place of the Apostle Peter, that it was on him, as on a rock, that the Church was built. But I know that since that I have often explained these words of the Lord: *Thou art Peter, and on this rock will I build my Church*, as meaning upon Him whom Peter had confessed in the words, *Thou art Christ, the Son of the living God;* and so that Peter, taking his name from this rock, would represent the Church, which is built upon this rock. For it is not said to him, Thou art the rock, but *Thou art Peter*. But the rock was Christ, whom, because Simon thus confessed, as the whole Church confesses Him, he was named Peter."

How beautifully in accordance with each other are the two cases of the rock and the temple! How does the one serve to illustrate and explain the other! What a perfect parallel do they offer! W. W.

New York.

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LITERATURE.

History of the Origin, Formation, and Adoption of the Constitution of the United States; with notices of its principal framers. By George Ticknor Curtis. In two volumes. Vol. 1. Harpers.

The work, upon which Mr. Curtis has entered, is one which had long employed the thoughts of Daniel Webster, and the execution of which in writing, it was understood by his friends, from his favorite topic in conversation, was one of his cherished plans. The great Constitutional lawyer, than whom no man knew more thoroughly or regarded more reverentially the principles and men displayed in, or connected with, the establishment of that political instrument, would have been the first, in the judgment of most Americans, to compose such a history. Had he undertaken it, the present book would not have been published to interfere with it. Mr. Curtis, the eminent lawyer of Boston, and contributor to our best legal literature, and that personal friend to whose pen we believe the public was indebted for that mournful proclamation from Marshfield, which with equal dignity, classic grace, and contemporary feeling, first announced the approaching fall of the mighty oak, would not have plucked one leaf from its honored branches. Indeed, he had some correspondence with Webster on this very point, when he wrote to the great statesman on a point of information connected with the subject, the latter replied acceding to his request and adding: "You are probably aware that I have meditated the writing of something upon the History of the Constitution and the Administration of Washington. I have the plan of such a work pretty definitively arranged, but whether I shall ever be able to execute it I cannot say—'the wills above be done'." Mr. Curtis then assured him that he certainly would not touch upon any portion included in his plan. This was in the Spring of the year in which Webster died. A few months later, when our author came to visit his sick chamber, the dying statesman solemnly relinquished this work, which must have been to him one of the severest sorrows of departing life, and committed it to his friend: "You," says he, "have a future; I have none. You are writing a History of the Constitution. *You* will write that work; *I* shall not. Go on, by all means, and you shall have every aid that I can give you."

Mr. Curtis mentions these circumstances, and gives this anecdote in his Preface. Let us add that while he proceeds simply and makes no attempt to rival the Websterian manner, he could place no worthier or more inviting invitation to the reader at the entrance of his book.

The general subject he divides into the Constitutional History of the United States from the commencement of the Revolution to the adoption of the Articles of Confederation; from that time, the period from 1781 to 1787, to the Federal Convention, and, in another division, the discussion of the particular debates and proceedings of that body. This outline is again divided into separate portions, clearly illustrating every distinct important development of special questions or interests connected with the main subject. Clearness and neatness of narrative are Mr. Curtis's special characteristics. We have seldom met with a book which adheres so closely to its leading topic, where the temptation to discursiveness and prolixity was so great, and which, at the same time, presents every branch of the theme so fully and completely. There is no surplusage, and there is no obscurity from brevity. Though bearing the best fruits of the legal mind, the work is entirely free from a certain technical style of writing, so puzzling to the uninitiated, in which lawyers are apt to indulge, and which we have seen oppress this very subject of the Constitution of the United States. Many of the pages of the book, particularly many of the notes, are models of clearly conveyed, succinct narrative, giving the greatest amount of information in the shortest possible time.

We may recommend this work to readers, as a most significant thread run through the mingled web of our political history. The formation and establishment of our present Constitution was really the true era of our national birth. It was the completion of a greater and more various work than winning a hundred campaigns. There was no fortune of war about its issues. All was the result of the most consummate wisdom. Comparatively simple as this organization appears to us, now, in its administration, and inevitable as its main provisions appear—so that we hardly see how a general government could be conducted in any other way—it is well worth knowing and reflecting upon the fact, that every article of this brief instrument had to be discovered, and then battled for, step by step, through a series of years—through painful experiences and necessities, and by the constant labor of our greatest men. The simplicity of the working of the Constitution, at present, shows the perfection—not the ease of manufacturing the machine. What the latter process was, is traced by Mr. Curtis, with great interest to the reader, in this, his first volume, from the earliest day of revolt of the colonies to the final call for the Convention. His second volume will be occupied with the latter.

We have, in the first instance, after an allusion to Franklin's plan of union at Albany, in 1754, against the Indians and French, and his recommendation of a General Congress, in 1773, on the new question of the aggressions of England, an account of the formation and acts of the Old Continental Congress of 1774. It is shown how this was an assembly for consultation of mutual interests and plans of defence against injuries, and not for the formation of a Government. The next year's Congress of 1775 became, after the battle of Lexington, of itself revolutionary, and assumed, from time to time, the obligations forced upon it in the conduct of the war,—carrying even these out, however, very imperfectly, from its want of delegated power, or the courage and ability to assert what it really inherently had. The story of its deficiencies in these respects, in regard to the mode of enlisting the army, its command, its pay, and its various dependencies upon the States, is told in connection with the life of Washington, who, during the war was, of necessity, as much a civilian as a soldier, and was employed as much in the regulation of the several States with which he came into contact as with any general system of union; who, at least, saw and felt all the difficulties of the old system, if he could not anticipate all the provisions of the new. Hence, his wise judgment in the selection of his officers served him. He had found in Hamilton a good soldier, and he was to find in him a greater statesman. When the Constitution was framed, the cause of the country was no longer to such an extent in the hands of Washington. Though he was elected President of the Convention, it was but to watch over, and give dignity to, the earnest deliberations of a full representation of the States. Still his personal influence with the country was of the first importance; and his chosen friend, Hamilton, being a prime mover and maintainer of the new political system, the Washington ascendency was fully maintained. Of the peculiar relation of Hamilton to this measure, Mr. Curtis remarks:

> He had less direct agency in framing its chief provisions than many of the other principal persons who sat in the Convention; and some of its provisions were not wholly acceptable to him when framed. But the history of the progress of federal ideas is largely occupied with the recital of his opinions, exertions, and prevalent influence. Beginning with the year 1780, when he was only three and twenty years of age, and when he sketched the outline of a national government strongly resembling the one which the Constitution long afterward established; passing through the term of his service in Congress, when his admirable expositions of the revenue system, the commercial power and the ratio of contribution, may justly be said to have saved the Union from dissolution; and coming down to the time which he did so much to bring about, first, the meeting at Annapolis, and then the general and final convention of all the States;—the whole period is marked by his wisdom and filled with his power. He did more than any other public man of the time to lessen the force of State attachments, to create a national feeling, and to lead the public mind to a comprehension of the necessity for an efficient national sovereignty.

His sketch of the relation of Washington throughout to the measure is clear-sighted and distinct.

The general causes of the call for the Convention of 1787 were in the inefficiency of the Congress of the Confederation, in the want of some controlling authority to secure the laws of a system of commerce for the whole country, to maintain true liberty in the individual States, to secure the continued possession of the Western territory, and, among other things, to carry out the treaty with England. The authority of the Congress had dwindled, the States were poorly represented in it, and rapid political decadence seemed about to ensue; if the country could fall from a state of high possibility rather than actual attainment. The evil was felt, and for once met. The best proof of the heart with which the country entered upon the work is in the class of men sent by the several States. The contrast of this body with the Congress which had preceded it is well presented by Mr. Curtis:—

> But the reason for not moving the revision of the system of government by Congress itself was one that could not be publicly stated. It was, that the higest civil talent of the country was not there. The men to whom the American people had been accustomed to look in great emergencies—the men who were called into the Convention, and whose power and wisdom were signally displayed in its deliberations—were then engaged in other spheres of public life, or had retired to the repose which they had earned in the great struggle with England. Had the attempt been made by Congress itself to form a Constitution for the acceptance of the States, the controlling influence and wisdom of Washington, Franklin's wide experience and deep sagacity, the unrivalled capacities of Hamilton, the brilliant prowess of Gouverneur Morris, Pickering's fertility, and Randolph's eloquence, with all the power of their eminent colleagues and all the strength of principle and of character which they brought to the Convention, would have been withheld from the effort. One great man, it is true, was still there. Madison was in Congress; and Madison's part in the framing of the Constitution was eminently conspicuous and useful. But without the concentration of talent which the Convention drew together, representing every interest and every part of the Union, nothing could have been presented to the States, by the Congress of 1787, which would have commanded their assent. The Constitution owed as much, for its acceptance, to the weight of character of its framers, as it did to their wisdom and ability, for the intrinsic merits which that weight of character enforced.

Messrs. Little, Brown & Co. have included in their series of the poets an edition of the works of Wordsworth. This is a work which has long been desired, and it now appears, profiting by the delay, with a supplement of notes from the author's biography, which was indeed little more than a mental history or illustration of the poems. No man ever put his life more completely than Wordsworth into his writings. That it was so noble a life, so full of high heroic thoughts, of calm, gentle, philosophical, religious meditation; that it walked so long hand in hand with Nature in her varied moods, that it was so conversant with the human nature around in its simple development of humble people; that home was so loved by it, and the Church; that when it sent its thoughts abroad, it was so nobly for the cause of liberty and in sympathy with the great sublime ideas of the world: by all this how much has our civilization been a gainer!

That Wordsworth's genius and style should ever have been so mistaken as they were, is one of those extraordinary facts in literary history which should make us forever suspicious of popular taste. That critics should have been blind to his strength and constant animation of language—for it is on this latter point that he has been oftenest attacked—is almost incomprehensible. A simple grammar or dictionary might have decided the matter in his favour. No where will you meet purer language, or more forcible, musical, or eloquent,—with more of the true Saxon element. In this respect Wordsworth is a model writer, and should be largely studied in our highest seminaries. It is both strength of expression and strength of thought. Wise, feeling, picturesque, harmonious, he has carried didactic moral poetry as far as it may be carried—very much beyond the range of Pope, whose genius was within doors and not like the great bard of Ambleside, of the open air. That open sky was not confined to one county or country. It extends across the broad Atlantic, and still encloses hearts which beat to Wordsworth's poetry. Highly as his mood was conservative, he had no disposition for the fopperies of conventionalism, and not one breath to whisper encouragement to despotism—his sonnets and odes full of the spirit of liberty, his account of the French Revolution in the "Prelude," his devotion to the memory of Burns, the entire frame and fibre of his poetry in its construction are everywhere proofs of this. We would that our country had more of this conservative liberty, and we know not how it may be better learnt than in familiarity with these writings.

In another line of poetry we have, from Appleton, Gilfillan's new edition of Butler, the author of Hudibras, whose vast wit and learning he is rather unfortunate who at this time of day does not appreciate. The text is well printed, and the editor has done his part in a neatly presented account of the several characters and general plan of the book, which needs such elucidation.

The *North American Review* for January was in the city on the first of the month. It has twelve articles, all on timely or otherwise attractive topics. Education is represented by two articles, one on the Pronunciation of Greek, the other on European and American Universities. The general scope of the latter article is, while giving the superiority to the American plan of instruction, at the same time to treat candidly of some of its defects; personal defects rather of the student than the system. The German system of lecturing, and the English of tutoring, are both found to be at fault, compared with the simple plan of our own colleges, where a practical system of instruction is ably enforced, and, for a long time, unexposed to fashion, without change, and with the benefit of the constant personal supervision of the Professor. The rapid succession of different philosophical authorities in Germany is appealed to as proof of the uncertain tenure of the professional chair. Under the tutor system, the influence exercised may be great, but it is irresponsible in a measure, and brings the student less directly into communication with the institution. Much of the article is taken up with the subject of College Government, which is treated in a frank off-hand way, which should make its impression on some of the fast young men in these establishments. The character of these worthies, the *mauvais sujet*, of the institution, is well drawn:—

> This picture of college life, though belonging to a former century, has not become obsolete. It is still true to nature. The worst feature in academic life in America is its rowdyism. In every college and academy may be found a few young men, "fellows of the baser sort," whose habitual deportment would afford presumptive evidence of the truth of Lord Monboddo's theory of the origin of our race. They have most of the characteristics of the *simia* tribe, except the caudal appendage. Like monkeys, they delight in mischievous tricks, in the wanton destruction of property, and in the disturbance of the public peace. They never exhibit any elevated aims or pursue any object worthy the attention of a rational being. Like the buffoon of the satirist, they turn night into day:
>
> Noctes vigilabat ad ipsum
> Mane; diem totum stertebat.
>
> They invent mischief over their cups, and execute it in the delirium of intoxication. They make night hideous with their howlings, but, like kindred prowlers, "when the sun ariseth, they gather themselves together and lay them down in their dens." Such rioters, by their ceaseless activity, seem to multiply themselves, as a few actors, by skulking behind the scenes and often reappearing upon the stage, manage to represent an army. By their disguises (for they are generally disguised) they increase their native deformity both of mind and body. Assuming the livery of their master, like him they "go about seeking what they may devour," whether it be a turkey, a chicken, or an ear of corn. Such students are always ingenious in planning, and efficient in executing, new kinds of mischief. Says Professor Newman: "By far the worst uproar which took place at Oxford during my personal acquaintance with it was occasioned by the (then) Dean of Christ Church forbidding his undergraduates to hunt in *red coats*. A night or two afterward, they daubed over with red paint all the doors of the dean and canons; and when inquiry into this was instituted, they the next night wrenched the doors off their hinges, and made a fire of them in the quadrangle." Now admitting the requisition to be unnecessary, what a state of feeling in young men "under tutors and governors" does this wanton outrage exhibit! But such acts of lawless violence too often disgrace communities of young men who form their own rules of honor, and dishonor themselves in the observance of them.

It is admitted to be difficult to keep him under proper government or supervision; but a simple suggestion is made which would relieve the matter of many of its difficulties; the disuse of college buildings for residences or dormitories, leaving the student to board in families of the vicinity, and thus have the aggregate ill propensities of the whole body regulated by the separate bonds which each would be obliged to give to good behaviour.

Thus "every respectable householder would become a guardian of the peace of the college, and essentially aid the faculty in the administration of its laws," to say nothing of the superior advantages of the social life into which he would be thrown, beyond the usual conditions in this respect of a College Hall.

The important question of Slavery comes into view in the article on Kansas and Nebraska, where the preservation of "the great central region of the Continent to freedom" is looked upon as a matter of anxiety, but as likely to be secured by the new emigration schemes. In a review of Captain Canot's book on the African Slave Trade, an ingenious calculation is made for relieving the country of slavery by gradual purchase and emancipation. It is argued that if the North meddles with the matter, "it is bound to do its full share of the work, and pay its proportion of the bill." The public revenue is, therefore, to be taken as an available fund for the redemption of the negro, who is not only to be bought but removed from the country, returned to Africa, or sent at half the price to the British West Indies. The scheme is thus exhibited:—

> Profitless as the speculation may appear, therefore, we will endeavor to show that the gradual and peaceful extinction of slavery in the United States is possible.
>
> Any plan for the accomplishment of this end, as it would require the hearty co-operation of the Slave States, must comprise two things;—full compensation to the owners, and the removal of the emancipated blacks. At the present rate of increase, the annual addition to the number of slaves in the United States is about 96,000. As the cost of exporting one person to Liberia does not exceed one hundred dollars, an annual expenditure of less than ten millions would provide for the emigration of a number equal to the whole annual increase. If they were sent to the British West Indies, where their services are equally needed, and where all the means of comfortable maintenance are equally open to them, the cost would not exceed one-half of this amount. Hence, if means could be provided for emancipating all the slaves who come of age after a certain period, the whole number thus emancipated might be sent out of the country at an expense which would not exceed ten millions annually at the outset; and as, under such an arrangement, the number of child-bearing slaves would be constantly and rapidly diminishing, this expenditure would grow smaller every year, and cease entirely by the end of the present century, or soon after.
>
> It is a little more difficult to estimate the present value of an obligation to emancipate every slave who should first come of age after 1870. On an average, however, one hundred dollars paid now would probably induce every owner of a child to bind himself to emancipate that child sixteen years hence. This sum, accumulating at compound interest, would amount to two hundred and fifty dollars when the period of emancipation arrived; and meanwhile it would operate as an insurance against the chances either of death or escape. Taking males and females, the sick and the well, together, it is probably as much as slaves five years old are worth, the value of their services between the ages of five and twenty-one being added to the purchase-money. The average payment of another ten millions a year, therefore, would secure the emancipation of every slave who may come of age after 1870; and after that period, for the reason already indicated, this annual expenditure also would constantly diminish, and be reduced to nothing soon after the close of the present century.
>
> If these calculations are correct, the cost of getting rid of the institution of slavery, and of the blacks also, would be twenty millions a year for the first sixteen years, and an average of ten millions a year for thirty years afterward. This would be the maximum expenditure; in fact, the amount would probably be much diminished, in the first place, by the willingness of very many slaveholders to emancipate their slaves without charge, on assurance that they would be sent out of the country; and in the second place, after the deportation had gone on to a considerable extent, by the joint consent of the blacks and their owners, that the former should remain as hired laborers. But without relying on such deductions, though the total expense would be considerable, it would be but a trifling tax upon the immense resources of the nation.

American Biography fares well this quarter. There is a paper, with the title "Finished Lives," which refers to the numerous instances of consistently developed men who have grown old in their vocations in this country, as Bowditch, Holyoke, Emmons, and a long list of others, than whom no nation has ever furnished a more noticeable or serviceable set of worthies. Fisher Ames is the topic of an article which does justice to the part he bore in the most important active business of his career—his share in the maintenance of the British Treaty. Bishop Berkeley, in its main portion, is essentially an American article. His character is surveyed with sympathy, and calls forth many genial expressions in the writer, who has traced the course of his history in his acts and works with faithfulness. The opening remarks on the motives and disposition of the eminent citizens of Europe who have been drawn across the Atlantic, and who have become identified, in a degree, with the land, more than afford the materials for a curious and well considered essay. These various personages—the number might be readily extended—are thus grouped:—

> The annalist finds in each company of Europeans who originally explored the forests and navigated the streams of America a representative man, around whom the colony or roving band is grouped on the uncrowded canvas of our early history; and the difference of nation, aim, and faith is indicated at a glance by their very names. What varied associations and opposite elements of character are suggested by the figures thus delineated of De Soto and Penn, Lord Baltimore and Hendrick Hudson, Roger Williams and Father Marquette! When the zeal for gain and the enthusiasm of adventure and religion had somewhat declined, liberal curiosity and humane sympathies influenced another class of men to seek our shores. The noble volunteers from abroad who rallied under the standard of Washington occupy the most honored place on this magnanimous roll,—Lafayette, Steuben, Pulaski, and their brave compeers; and when peace regained her empire consecrated by freedom, the champions of science and of truth began to turn their aspirations in the same direction, some urged by persecution, and others by the ardor of discovery or beneficence. Priestley, after the destruction of his laboratory by a Birmingham mob, brought hither the fearless spirit of inquiry and experiment that inspired his ingenious mind; Volney turned his skeptical gaze from the decaying monuments of the elder world, to primeval nature in the new; Whitefield breathed here the eloquent appeals that had previously kindled the English Dissenters; Humboldt came to take the altitude of our mountains; Michaux to wander with delight through our glorious woodlands; Cobbett, to publish without restraint his political and economical maxims; Wilson, to give names to the feathered tribe; and Chateaubriand, to make the pilgrimage of a poet to the Falls of Niagara. Then succeeded the swarm of cockney travellers whose egotistical comments proved so annoying to the sensitive pride of embryo nationality; and after them the ephemeral race of lions,—authors and actors,—who often proved so recreant to the memory of a public appreciation too frank and hospitable for their merits,—itinerant lecturers, pretentious strangers, fastidious pilgrims, whose casual triumph was followed by enduring contempt; and, interspersed with these, men of higher faculty and less selfish aims, worthy ministers at the altar of knowledge, who observed the phenomena of our development with the insight of philosophy and the sentiment of humanity,—such as the lamented Spurzheim, the candid Lyell, and the analytical De Tocqueville. It is, indeed, a curious study and an amusing experiment thus to compare the impressions of the illustrious visitors to America, from Charlevoix's quaint Travels to Tom Moore's lampoons and "Lake of the Dismal Swamp," and from Kossuth's speeches to Thackeray's table-talk.

There is still another paper on our history, in the review of "Lord Mahon's last volume," which is chiefly regarded in its reference to American events.

The remaining articles are on "The Moorish Dominion in Spain;" the doctrine of Transmigration; Gervinus' Lesson of History; and a short paper on Neander's Church History.

NIGHT.

Another day is added to the mass
Of buried ages. Lo! the beauteous moon,
Like a fair shepherdess, now comes abroad,
With her full flock of stars, that roam around
The azure mead of heaven. And, oh! how charm'd
Beneath her lovliness, Creation looks;
Far—gleaming hills, and light in weaving streams;
And fragrant boughs with dewy lustre clothed
And green-hair'd valleys, all in glory dressed,
Make up the pageantry of night. One glance
Upon old ocean, where the woven beams
Have braided her dark waves. Their roar is hush'd!
Her billowy wings are folded up to rest;
Till once again the wizard wing shall yell,
And tear them into strife.
A lone owl's hoot—
The waterfall's faint drip—or insect stir
Among the emerald leaves—or infant wind
Rifling the pearly tips of sleeping flowers—
Alone disturb the stillness of the scene.
Spirit of all! as up yon star-hung deep
Of air, the eye and heart together mount,
Man's immortality within him speaks
That thou art all around! thy beauty walks
In airy music o'er the midnight heavens,
Thy glory garmenteth the slumbering world.

—R. Montgomery.

EDWARD IRVING AS A PREACHER.

A little later, and the rank and intellect of the land were crowding there Sunday after Sunday. The occasional Sermons in London of Robert Hall, or Dr. Chalmers, did not attract the crowds which now pressed to Edward Irving's Weekly Services. The Duke of York repeated his visit, and carried with him other members of the royal family. Brougham took Mackintosh, and Mackintosh, by repeating at a dinner table a beautiful sentence he had heard from Irving in prayer, drew Canning. The parliamentary leaders of both sides, and even the Tory premier, Lord Liverpool (much to Lord Eldon's horror)—the judges and barristers of every degree—fashionable physicians and medical students—duchesses, noted beauties, city madams—clerics and dissenters—with men and women who rather followed the fashion than made particular pretensions to either intellect or religion—besieged the doors, and were jammed together in the aisles. Carriage panels were cracked in Cross street, as in Drury-lane, and the preacher was every whit as much the rage as ever Kemble or Kean. It was found necessary, for the prevention of accidents, to admit the seat-holders by a side door, and to limit the miscellaneous attendance by the issue of tickets, for which application was made by letter during the week. Even then, the preacher had to make his way up pulpit-stairs covered with ladies, glad to obtain that rude accommodation.

Every grade of society was passed in review, and its moral estate graphically portrayed. It is not to be denied that the preacher sometimes erred, *as nearly all revivalists and reformers have done*, in undue depreciation of his own times; but there was nothing of bitterness, nothing of gloom, in his compositions. The satirist may 'draw' for awhile, his readers or hearers enduring the castigation of their own vices for the pleasure of seeing their own neighbor's scourged. But censorship is not an abiding power. The secret of Irving's attraction lay in the tenderness with which he bound up the wounds of poor humanity, rather than in the skill with which he probed them. None had ever a deeper sympathy with the sorrows and degradations of his kind,—none a kindlier compassion for their frailties. Though it pleased the witlings of the age to paint him as a dealer-out of damnation, there is little in what remains of his discourses to justify the representation. The Fatherhood of God, and the filial goings forth of the human heart, were his most frequent themes—the parables and miracles of Christ, his abounding inspiration. His usual tone was that of remonstrance; and when he threatened, it was with terrors which he traced to the sinner's own bosom. He spoke of disquietudes rather than of transgressions, and mourned over the condition of men, while others vituperated their nature.—*Edward Irving: an Ecclesiastical and Literary Biography.*

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

FOR THE HOLY DAYS!—AN AMUSING AND INSTRUCTIVE GIFT FOR THE YOUNG PEOPLE!—Do you want a "Geography without a Master?" then buy a Dissected Map, which will keep the boys and girls as quiet as mice, and at the same time teach them the locality and boundaries of the different States of their own country.
Our series now comprises a map of the United States, the Eastern, Middle, Southern, and Western States, each........$1 50
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Sold by all Booksellers, and by MERRIAM, MOORE & CO., Troy, New York.
For sale by D. Appleton & Co., and A. S. Barnes & Co., New York.
oct 28-1y-e3w2

IRVING SAVINGS INSTITUTION, No. 67 Warren, one door from Greenwich street. Open daily, from 10 A.M. to 1 P.M. and 4 to 7 P.M.
Interest, at the rate of 6 per cent allowed on all sums from one dollar to $500
The funds of this Institution are securely invested in Bonds and Mortgages, in the city of New York, worth double the amount loaned, and in Bonds of this city.
CALEB S. WOODHULL, President.
W. M. Pullis, M. D. Van Pelt, } Vice Presidents.
Vanderbilt L. Buxton, Secretary. [dec9-$3m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
John Johnson, B. M. Johnson, } 111 East 18th street, N. Y.
sep23-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m11-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATSON, Proprietors.

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.
Hats and Caps made to order.
Furs altered to any shape. au19-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in superior manner.
Gents' Furnishing Goods je3-1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.
Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

Fancy Goods Department.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, *Dressed German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

SCHOOLS.

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address Rev. A. G. SHEARS.
jan 6, 1855, 1y

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

DRAWING ACADEMY, 483 Broadway, New York. S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26–1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21–6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14–1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7–1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed, au19–6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14–1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30–1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway,
oct21–1y corner of Howard street.

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9–1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7–1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21–6m

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
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Ely Hoppock, 119 Pearl-st	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
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William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4–1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18–1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 06	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

EDMUND HURRY, Surveyor. [ap1–1y] A. B. McDONALD, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

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John J. Hicks,	George Barnes,	William A. Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola.	W. E. Caldwell,	Rollin Sandford.
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,	Robert Smith,	Orsamus Bushnell,
William K. Lothrop,	John L. Tonnele,	James Black,
James E. Brown,	Francis Blanchet,	George W. Kerr,
John Newhouse,	James W. Randell,	Philip G. Weaver,
Isaac Fryer,	Daniel B. Pierson,	Robert McClellan,
Frederick Hadley,	Robert Orr,	William Voorhis,
John G. Wellstood,	Nathan Clark,	Adelmour W. King
Chas. C. Cunningham,	Peter Poillion, Jr.,	Jas. Wotherspoon,
William Laimbeer, Jr.,	Robert H. Goff,	Chas. H. Smith,
Richard Schell,	Abm. M. Binninger,	D. Colden Ruggles,
William K. Thorn,	George H. Bell,	R. C. Rathbone,
Alex. McKensie,	Daniel T. Rogers,	J. W. Rumsey,
Levi Onderdonk,	Elisha Brooks,	John M. Mason,
Joseph H. Jennings,	Edward C. West,	Moses M. Bradley,
	Robert Paton,	

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
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Robert Schell,	Benjamin Babcock,	Alex. Muir,
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F. A. Palmer,	Nathan Starr,	James F. Hall,
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Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V PORTER, Secretary. JACOB REEZE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }
oct7–6m

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1–1y GEO. M. KNEVITT, Agent.

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:

MY OWN FIRESIDE. Beautiful song, with chorus and libitum, by Julius Metz. 25c.

LOVE ILLUMES THE DARKEST NIGHT. By the popular composer, Thos. Baker. 25c.

FAREWELL! FAREWELL! ALL THY SORROWS NOW ARE O'ER. Song or Quartette by J. M. Pelton. Easy and effective. 25c.

GRAPESHOT POLKA REDOWA, by Sanderson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c.

LA VERTA (Valse sentimentale). Metz, Classical style. 38c.

HAREBELL WALTZ, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.

BRIDAL GIFT POLKA. T. J. Cook. Splendid vignette. 50c.

On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.
aug5–6m 843 Broadway.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18–1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW.
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No. 385 Broadway, New York.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25–1y

PIANO FORTE MANUFACTURERS. R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1–1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14–1y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26–1y

CASH MUSIC STORE.—Music at Half Price.—
NEW YORK, 1st January, 1855.

WM. HALL & SON, No. 239 Broadway (opposite the Park), have decided to reduce the price of their entire CATALOGUE and STOCK of non-copyright Music to an average of one-half its former prices.

In order to afford this reduction, we are obliged to adopt the CASH SYSTEM; and we believe that our friends, and the public generally, will be even better served than heretofore, by a strict adherence to this principle.

In regulating our prices, we have adopted our NATIONAL CURRENCY, and have, as far as possible, made the prices in decimals.

THE PRICE WILL BE MARKED ON EVERY PIECE OF MUSIC. The non-copyrights thus—"Reduced price, —— cents;" and the copyrights thus—"Copyright, —— cents." All the non-copyright Music printed previous to this arrangement will be sold at ONE-HALF THE OLD PRICES.

A similar reduction will be made on Instruction Books, &c.

Since the study of music has become an essential branch of education, a reduction in the price of Sheet Music has been demanded by the public, and we have no doubt that the plan we have adopted will increase our sales sufficient to warrant us in carrying out our enterprise to its fullest extent.

Our Catalogue already contains the works of the best European Authors, and we will continue to reprint such as may hereafter be published—all of which will be sold at LESS THAN ONE-HALF THE PRICES OF THE FOREIGN COPIES.

We will continue the manufacture of **Piano-fortes, Guitars, Flutes, &c.,** and also the importation of EVERY ARTICLE OF MUSICAL MERCHANDISE, and will sell for CASH ONLY, AT GREATLY REDUCED PRICES.

Orders from any part of the country, inclosing the money, will be promptly and faithfully attended to.
WM. HALL & SON,
dec.30 4t 239 Broadway (opposite the Park), New York.

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.
HENRY STONEY,
f18–1y opposite the Prescott House.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30–1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30–1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods
R. E. PETERSON, } 144 Bowery, N. Y.
mar18–1y W. T. PETERSON }

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30–1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14–1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth, 25 cents per box.

Tonic wash for discussed and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.
sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25–6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18–1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. McILWAINE, 191 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 163 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11–1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.
sep16–6m

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27–1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

JOHN W. PRIEST, M. A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23–1y–$

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of
MESSRS. GWYNNE & CO.,
oct28–3m] 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oc28–6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30–1y G. F. BAILEY.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle,* combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasenable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

For The Churchman.

QUESTIONS FOR THE JUDGES.

MR. EDITOR: Can the writer of a letter, couched in abusive epithets, slanderous imputations, and threats of conspiracy against the reputation and occupation of men of unblemished character, claim to have such a letter considered as a confidential communication? Can the receiver of such a letter, after demanding of the writer to retract his charges, or sustain them by evidence; and after a refusal of the writer to do either, be justified in suppressing such a letter, and on demand of the writer, still consider it as a *friendly* and confidential message?

Will some of your readers, lay or clerical, answer these questions?

These questions were answered a great while ago:—

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest judgment. Ex. xxiii. 1, 2.

Lord have mercy upon us, and incline our hearts to keep this law.

Lord, who shall abide in thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor *taketh up a reproach against his neighbour.* In whose eyes a vile person is contemned. Ps. xv. 1-4.

Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest *thine own mother's* son. Ps. l. 12, 20.

Whoso *privily* slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart, will not I suffer. Ps. ci. 5.

Let not an evil speaker be established in the earth. Ps. cxl. 11.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. 2 Eph. iv. 31, 32.

For The Churchman.

MORAL ELEMENTS OF THE REFORMATION.

EXPEDIENCY AND PRINCIPLE.

There are those in our communion who, though we should not charge them with "Romanizing," still appear sometimes to express or cherish sympathies which, to say the least, would never have promoted the cause for which the continental reformers hazarded, and the English Reformers laid down, their lives. It seems with many a settled point that the expedients resorted to by the Church in times of growing degeneracy, were justified or sanctified by the end proposed, and if men were only brought into the Church, no matter how it was done, it was all hallowed by the object. Thus in reference to many measures pursued long before and since the Reformation, in the papacy, it has been asserted of things objectionable to an enlightened protestant, "For holiest ends they (the missionaries of the papacy) acted. Their work prospered and it remained. Is there any certainty that expediency and principle were here in conflict?" In answering such a query, it may perhaps be not so easy, in all cases, to determine the proper limits of expediency and principle, and many things which are referred to the former, might in time be found also to involve the latter; and in such a case, the encroachments of expediency might show at least the wisdom of caution. When expedients grow into principles, it is at least wise to note the result, and then act on the maxim *obsta principiis*, ambiguous as the latter of these two words may, in this connection, seem.

After the age of Constantine, many measures were resorted to for the conversion of the nations, or the enlargement of the Church, which were at first the mere dictates of expediency, but which took such a deep root in the usages and the partialities of the priest and people, that it was not long before these things became established principle.

There were ceremonies, religious rites, processions, things negative and positive, in vogue, at first innocently designed as mere expedients to gain a listening ear, and smooth the way to the door of the church; and had they stopped there, might, at this day, have been mentioned only as the curiosities of memory. But, once introduced, they gained with time, and the simplicity of the Gospel was converted into a gorgeous pageant, where the soul was languishing in luxury; and, with all the pretensions to be the Church of Christ, things seemed to have more affinity for an exploded paganism. To argue in such cases for expediency from the holiness of the end, or the apparent permanency of the benefit, involves a fallacy or a sophism, against which we cannot be too guarded. It would lead to results that would justify a Jesuitical policy in its most insidious forms, and make religion a mere mechanical lever to move the world at the caprice of man. Such it is at this day in the Church of Rome. Her expedients have become principles, and it was the great object of the Reformation to sift this incongruous mass, and let the chaff take its flight before the winds.

In order to know the right path, it is necessary to distinguish well between that which God may tolerate and only tolerate, and that which He approves. Much is done that belongs more to the former class of objects than the latter. How many things in the Old Dispensation, which were not only tolerated but approved, but which now form no rule or model for us, unless we have the same express authority to sustain us. We have had indeed in our days "Jewish Zeal" of other days held up as a pattern for Christians; and if our Lord had not rebuked the "Sons of thunder," when they were ready to call fire from heaven, perhaps we should have their zeal likewise commended. But the mild rebuke: "Ye know not what spirit ye are of," may be as seasonable for us as for them. Our business is to follow, not what God may tolerate, but what He approves, and to ascertain and promote the latter is the true business of life.

We have, in other words, no right to pronounce a sentence of approbation on what God does evidently not approve, or to which He has not set His seal, and hence all ceremonies and rites, whatever be their significancy and seeming solemnity, but not introduced on express divine authority, are only the inventions of men. These inventions may indeed, in many cases, be innocent, may even be, under many circumstances, useful, and seem to be more satisfactory than their omission; and if they could be limited always to the proper view to be taken of them, as mere solemnities, to give impressiveness to public acts of worship, might always be attended with good. But the moment they pass over into that awe-inspiring feeling of mystery, as if the solemnity itself were expressly dictated by divine authority, and were thus perpetually binding upon every conscience, there is a false position, which, however well it may seem to work for a time, and how long soever it may last, will, in the end, only do harm.

This at least, is the history of Romish missions. Rome, both before and since the Reformation, acted much upon the plan of being "all things to all men," in her own sense of the phrase. She found the heathen sturdy babes, and it was her policy to keep them children. Instead of encouraging, or even allowing, them to grow in knowledge and grace, in a healthy manly vigor of intellect and heart, she cramped their growth by her puerilities, so that, with rare exceptions, she produced a race of dwarfs and pigmies—one generation after another, where, with the proper spirit and means, she might have raised a race of giants. Had she acted in the true spirit of her divine Head, she would have achieved her conquest over the hordes of barbarians in another way than she pursued. She would have left worldly policy to worldly men and worldly minds, and have simply followed Christ. But no: she must mingle something of her own, and not of *His*, in everything, and this superadded *something* gradually accumulating in bulk, has at length become the unwieldy mass before us at this day. The change of policy for the conversion of the world, after the conversion of Constantine, is no more to be approved by us than the conversions effected by Charlemagne at the point of the sword. How did Christianity accomplish its ascendancy, over the Roman empire in the short space of three centuries? Beginning with the little circle at Jerusalem, this supremacy was acquired by patient endurance, rather than by learning, policy, or skill. It was the example more than anything that gave religion its influence, and the same course followed out afterward would have done more to consolidate the Church upon a pure and holy basis than anything that she attempted to intermix of her own making. The barbarians who overran the Roman world were no worse as materials for conversion than the pagans of the first three centuries, and could have been overcome in the same way, and that, too, with less prejudice to the ultimate purity of the faith. We acknowledge indeed the Providence of God which overruled the unruly spirit of nations, by a rigid schoolmaster in the papacy. But the permission of such an agency, even under similar circumstances constitutes no rule. God controls the world and the Church, even when both are acting against His laws and His will. He shows both His wisdom and power in making even evil ultimately work well, and He has made even the corruptions of Rome do some good, but this is not due to those corruptions, but to His power. Many a bad man has done much good, but it was only because he could not help it. God rules, and corruption is made to destroy itself. We have no other rule than the straightforward principles of the Gospel. We have no right in God's Church and for God's sake, to use any measures that God does not approve. All such methods are spurious, and instead of a solid blessing, only inflict a permanent evil on the Church. This is strikingly exemplified in the methods pursued by the Church of Rome. She has entailed so many corruptions upon her, that she can now no more get rid of them. They are like a cancerous disease, corroding her whole system, and she is past all cure. This is the effect of her multitudinous inventions. She has added, from time to time, on the ground of expediency, until expediency became law; and law is now necessity. She is like a man so over head and ears in business that she must keep on as she is, for self-preservation, becoming more and more involved, that she cannot, even if she would, *retreat, retire*, or *reform*. She has never retraced one step. Pride forbids her to acknowledge she can err, and every puerility she has adopted becomes thus a new error consecrated to religion! Such is the brief history of these expedients. Whether principle has not been sorely grieved by this expediency, let the pages of history declare.

C. F. C.

For The Churchman.

CHURCH MISSION IN IOWA.

A STATEMENT AND APPEAL.

A little more than a year ago, the Missionary at Iowa City, Iowa, reported at the first Convention 20 Communicants, 16 families, 4 Sunday School teachers, and 40 pupils. At this period the population of Iowa City was about 2,000, and there was no missionary of the Church within 25 miles. The beginning of the Gospel here was a "day of small things;" a Sunday School of 5 pupils, with a handful of Tracts; and only two or three to conduct the responses. For his Summer's work at this Mission, embracing Iowa City, Washington, and Tipton, the labourer received from the Missionary Association for the West, $75 as his hire,—$25 for each place. His labour was "not in vain in the Lord." At the expiration of his engagement with the Board, "the Vestry of Trinity Parish, Iowa City, met pursuant to notice, for the purpose of adopting measures to place the Church at Iowa City on a permanent basis," and resolutions were unanimously adopted:—

1st. Inviting the Missionary to become their pastor, with a salary of $500 per annum.

2d. Requesting him to solicit at the East aid for the erection of a church and parsonage.

3d. Assuring him of their co-operation in the permanent establishment, in the vicinity of Iowa City, of "A Home of Industry for the Poor."

By God's help, his solicitations were successful for both objects. He once more proffered his services to the Board for the West, and asked an appropriation. It is now more than four months since he returned to his Mission with an emigrating company of needy children,—the first inmates of the projected institution. His fund in money, at first small, was considerably diminished by the expenses of travelling, and the extraordinary charges on his library and furniture from Arkansas to Iowa. For more than a year he has laboured in word and doctrine without salary, under God, relying for the support of his family upon the contributions of his friends and the labour of his own hands. On the the 14th inst. he received a letter from the Secretary of the Board, notifying him of his nomination as a Missionary, but stating that they had taken no steps; and assigning as their reasons,—

1st. Their ignorance of his movements.

2d. A letter they had received from Iowa, stating the ignorance of his people as to his place of sojourn, and inquiring in relation to collections made for the Churches at Iowa City and Washington; and

3d. That they had heard from other sources that "the projected institution had failed, or was abandoned."

To all which the Missionary in his reply respectfully reports—That since his institution was projected, there has been nothing out of which to frame a rumor of its failure or abandonment; that, beside his Vestry, none were authorized to make inquiries in relation to the collections; and they were not ignorant of his place of sojourn, and of his movements, because a correspondence was kept up with them in his absence; and that the members of the Board in Philadelphia had, in his printed circular and in the Church papers, information of all his movements and his plans; and would have received further information, and some knowledge of his pecuniary wants, had not the *Recorder* declined a communication written after his return; and, finally, he most respectfully suggested that mere rumor was no sufficient ground for keeping a poor missionary in suspense and embarrassment nearly four months after his nomination. But in this vicinity God has raised up for our institution valuable and unexpected friends; and in the majority of our Vestry we have not been disappointed in our reasonable expectation of sympathy and aid. The letter from the Secretary of the Board, and our reply, have been submitted to the members of the Vestry, and the friends of our infant institution; and the following resolutions were unanimously adopted by the former, and a testimonial appended by the latter:

Resolved, 1st, That we deem it advisable to postpone, to the ensuing Summer, the erection of a church and parsonage; and, while our Pastor is labouring without adequate support, we fully approve the appropriation of the funds, paid and pledged at the East, to the support of his family of orphans.

Resolved, 2d, That under the constant and laborious ministrations of our self-denying Pastor, our prospect of the permanent establishment of the Church was never better, nor our little flock mere zealous and harmonious than at present.

Resolved, 3d, That under its present economical and judicious management, "the Home of Industry and Farm School" has secured the confidence and favourable attention of many here; is in no danger of failure or abandonment, but rather promises much usefulness; and its inmates—fifteen orphan children—are in good health, and doing well.

Resolved, 4th, That we hereby renew our pledge of co-operation in its behalf; and, tendering our many thanks to our Eastern benefactors, we earnestly solicit their further aid in behalf of this Mission to the Board of Managers in Philadelphia, we hereby proffer our thanks for their aid during the first Summer of our parochial existence; and very respectfully decline any further application to them.

STEPHEN MAYNARD, Senior Warden.
C. G. DILLON, Secretary.
JAMES STRATFORD, Vestryman.

Iowa City, Iowa, Dec. 19, 1854.

The undersigned most cheerfully concur with the Vestry of Trinity Parish in the statement of their third Resolution, in relation to "The Home of Industry."

FREDERIC LLOYD, Physician,
S. B. SILL, Dentist,
G. W. EASTMAN, Druggist,
Refer to Messrs. Olcott, McKesson & Robbins, Maiden Lane, New York.
S. H. SPERRY, Merchant,
Refers to B. H. Buckingham, New York.
C. G. DILLON,
Refers to Newbury Smith, Philadelphia.
H. W. FYFFE,
Reference—Jennings, Reed & Co., 19 Murray street, New York.
GEORGE POWELL,
Reference—Fithian, Jones & Co., 77 Market street, Philadelphia.
W. F. HAMILTON, member of the parish.
LYMAN ALLEN, Trustee of County Poor.
J. S. GOBIN, member of the parish.
L. B. & O. A. PATTERSON, Druggists,
Refer to Schieffelin & Bros., New York; and David Jayne & Son, Philadelphia.
JOHN CRUMING, Cruming House.

Iowa City, Dec. 22, 1854.

The Rev. C. C. Townsend has handed me this appeal for my signature. Many of the facts therein contained I am ignorant of; but the principal fact, that of his having under his charge, and labouring unceasingly to maintain and support some fifteen children brought from New York, I am satisfied of. His whole time and attention, physical as well as mental, appears to be devoted to the building up of the Church in this place, and the furtherance of the interest of the Children's Aid Society. The vestry of this church have at all times been aware of the whereabouts of its Pastor. His life has been exemplary, and all his efforts characterized by sincerity. If these traits of character entitle one to aid from your Society, aid should be rendered him.

J. H. MOOREHEAD,
One of the Vestry.

In view of these facts and testimonials, we make an earnest appeal to our Eastern patrons for aid. We are now struggling with the severity of a Northern Winter, without salary. The report of the four months past will show that the cost of supporting twenty children for a year would not be more than an adequate salary for missionary work here; and we trust that our friends will aid us in sustaining the Church and its Orphan's Home for the friendless poor.

C. C. TOWNSEND, Missionary.

Iowa City, Iowa, Dec. 26, 1854.

New York, Jan. 5, 1855.

To the Editor of The Churchman:

SIR:—I see in your last number that H. D. E., of Baltimore, charges me with publishing a falsehood respecting Dr. Whittingham, Protestant Episcopal Bishop of Maryland; the statement being that the latter gentleman "was preparing to go to Rome."

I think you can hardly have been unaware, nor H. D. E. either, at the time the last number of *The Churchman* was issued, that the *Freeman's Journal* published no such statement; and as the paragraph has, nevertheless, slipped into your columns, you will oblige me by publishing the following from the Baltimore *Sun* of Jan. 2d:—

The misstatement respecting Bishop Whittingham which arrested our attention was in the New York *Express*, and that paper distinctly attributed to the *Freeman's Journal* the statement, which we took occasion to contradict. We did not, of course, suppose that the *Express* had indulged its readers with a sheer fabrication; although our experience has made us cautious with respect to the sentiments and opinions ascribed by one newspaper to another. In this case, however, the *Express* has been guilty of a mischievous and utterly graceless piece of scandal, and if it has any other excuse for such an exhibition of taste than mere love of the thing, we should like to hear it.

Respectfully,
JAS. ALPHONS. MCMASTER.

An Appeal to the Ladies of the Episcopal Church.

To the Editor of The Churchman:

DEAR SIR:—Will you allow a friend to the poor to call your serious attention to the *Ladies' Circular*, sent out with the hope of relieving Grace Mission Church from embarrassment.

Shall the numerous population of poor in the 3d Ward of Williamsburgh, now imploring your aid, be allowed to remain without a place of worship for the want of a few hundred dollars? Having the earnest recommendation of our late Provisional Bishop and most of the Clergy of New York and vicinity, the Missionary of this important field spent much time last Winter and Spring, in the unpleasant work of personal application for means to erect a church for the poor. In September last, a contract was made with a builder and the work was commenced; but owing to the depression of business, the undersigned thought it not wise to press personal applications at present, upon our noble-hearted Merchants and professional gentlemen. The result has been, *inability* to meet his payments to the builder, and, finally, the *stopping* of the work, with the building nearly enclosed. To encourage us in this time of trial, and to aid in going forward with the church, to the completion of the basement for use, the Ladies of the Episcopal Church, in Williamsburgh, held a Fair in Christmas week, but, the weather being bad, only $300 was realiezd. With the same view, a Committee of the Ladies have sent out printed circulars to Ladies, asking each to send $5, or any sum more or less, they may feel it in their hearts to give, to carry forward this noble enterprise. A prompt and generous response has been received from a few, but we are still in suffering want. A small sum from each to whom the Ladies' circulars have been sent, or who may read this, would put us into the basement for Service and Sunday School. Who will contribute to confer this blessing upon the poor? What you do, do quickly: for not only the safety of the building, but the salvation of souls depend upon the promptness of your benevolence. To such as are inclined to give, I desire to say that this work has been commenced in prayer and faith, and that having put our hand to a work so deserving, we shall not relinquish our hold till, by God's blessing, the top stone is laid.

ALVAH GUION, Missionary and Agent.

N. B. Your contributions will be thankfully received, and may be forwarded by mail to the Missionary, Williamsburgh, or left with Messrs. Stanford & Swords, 637 Broadway, N. Y., or the Rev. T. T. Guion, 291 Jay st., Brooklyn, L. I.

ALMANACH FRANCAIS DES ETATS-UNIS.—A French Almanac for the United States was undoubtedly a desideratum, which is now very fully supplied by one under the above title. It is designed, as it states, for the use of the French population of North America, for whom it contains a great variety of useful information.

GEOGRAPHICAL AND COMMERCIAL GAZETTE.—A monthly publication under this title has appeared with the New Year, in this city, to be devoted to physical, commercial, and political geography, edited by an association of practical and scientific gentlemen. It promises to be a work of great usefulness.

THE CRAYON.—The second number of this interesting periodical is, we cannot but think, a decided improvement upon the first. There is a pleasing variety of subject matter, and it is all full of interest.

CLERICAL CHANGES.

The Rev. J. Avery Shepherd, having resigned the Rectorship of St. John's Church, Vicksburgh, Miss., and removed to San Francisco, California, requests his letters and papers to be addressed accordingly.

The Rev. David C. Page, D. D., has resigned the Rectorship of Calvary Church, Memphis. All letters and papers to be directed, as usual, to Memphis, Tennessee.

The Rev. Samuel L. Southard having removed from Newark, N. J., to St. John's Church, Buffalo, requests his letters and papers to be addressed accordingly.

The address of the Rev. C. E. Phelps is for the present No. 198 West Twenty-second street, New York.

DIED.

On Wednesday, Jan. 3d, Mrs. Martha M. Mumford, aged 29.

"For as the lightning cometh from the East, and shineth even unto the West, so shall also the coming of the Son of Man be."

She was in the mature loveliness of womanhood: her gracefulness and beauty attracted even the stranger when his eye first rested on her. Who, then, can tell how tenderly those loved her who knew the excellence of her heart, the loveliness of her character? She was taken from the highest sphere in which women act, that of domestic usefulness: from the elegant home around which her talents and goodness diffused cheerfulness and joy. Alas! for that household! the light of their tabernacle has been removed.

Who has done this? Whose coming has wrought such desolation? The Son of Man. He who was tried in all points, like ourselves. He who said, "If it be possible, let this cup pass from me." It is no stranger then, nor an enemy, who hath done it, but One who knew the awful vacancy He should make in her home. He knew her, too, and was known by her. Sudden as was His appearance, like the "lightning," which, "coming from the East, shineth even unto the West," it was a gentle, familiar friend who came. One who, as her eye closed so suddenly on this world, stood by, to whisper in her ear, as it became deaf to all earthly sounds, "Fear not, for I am with thee."

Grant, then, O Thou Son of Man, that we may not mourn as those having no hope; give us to see that she, whom we loved, has gained only a few paces in advance of us: that it is but a turn in the path that hides her from our sight. Bend our sorrowing hearts to Thy will, and grant, while we listen to the voice of Thy Holy Church, as in her sublime strains she saith, "Blessed are the dead, who die in the Lord, from henceforth, for they rest from their labours, and their works do follow them," that we, from our inmost hearts, may say, Amen.

P. T. J.

NOTICES.

The Provisional Bishop proposes to hold confirmations in New York and Brooklyn, extending from the latter part of February to the first of May, in such of the Churches as shall desire it. Those Rectors who may be desirous to have the Rite administered in their Parishes, are requested to communicate with the Bishop at an early day, that he may arrange and announce his visitations. He will be at the Rev. Dr. Haight's until the 18th, and after that day at Albany for some weeks. While in town he will be at the Bishop's room, Church Depository, 637 Broadway, every day, between 1 and 3 P.M.

New York, Jan. 10, 1855.

A stated monthly meeting of the Protestant Episcopal Mutual Benefit Society will be held at No. 637 Broadway, on Thursday evening next, the 18st inst., at 8 o'clock.

THEO. R. MCILWAINE, Rec. Sec'y.

New York, Jan. 11, 1855.

Sermon to the Young.—The Rt. Rev. HORATIO POTTER, D.D, Provisional Bishop of this Diocese, will preach TO THE YOUNG (being the seventh in the course of sermons), in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, January 14. Service to commence at 7½ o'clock.

St. Ann's Church for Deaf Mutes, in the New York University. On Sunday, the 14th inst., the Morning Service will be conducted by the Rev. Dr. Cruse. The service for Deaf Mutes will be at 7½ P.M., at which the Rev. Mr. Weston will deliver a discourse to be translated into the sign-language. Friends of the Church are invited to be present.

ACKNOWLEDGMENTS.

Protestant Episcopal Tract Society.

St. Paul's Church, Concord, N. H., Rev. Newton E. Marble, $1; Mrs. Henry Suydam, Jr., $5; Silas Sprague, $2; Samuel Burrell, $1; A. V. Blake, $1.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Church of the Nativity.

The subscriber gratefully acknowledges the receipt of $20, a Christmas Gift, from the ladies of St. Paul's Church; also, $3 for the poor, from G. E. O., by Messrs. Stanford & Swords.

January 10, 1855. C. CLAPP.

The "Ladies Benevolent Association of the Church of the Holy Evangelists," gratefully acknowledge the following receipts:

From G. E. O., by Messrs. Stanford & Swords, $3; Miss M. Chambers, one dozen garments.

Further donations will be thankfully received by either of the following officers of the Society:

Mrs. B. EVANS, 172 Broome street.
Mrs. W. E. THOMPSON, 83 Cliff street.
Mrs. J. STUDWELL, Jr., 75 Eldridge street.

New York Bible and Common Prayer-Book Society.

Donations: The Rev. Adolph Frost, Burlington, N. J., $5; a lady, $1. Subscribers: St. Paul's, Concord, N. H., Rev. Newton E. Marble, $1; Mrs. Henry Suydam, Jr., $5; A. V. Blake, $2.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From A. M. R. $3, and a bundle of clothing; John Townsend, Jr., $5; John D. Wolf, Esq., $30.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. LOT JONES, 77 Second Avenue.

January 9, 1855.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges the following donations for the poor:

From C. $30, and two bundles of clothes; also, from several unknown friends, various articles of clothing.

Further aid is much needed, and may be left with Stanford & Swords, 637 Broadway, or with

JAMES MILLETT, 308 Broome street.

Free Church of the Good Shepherd.

The Missionary has received by Messrs. Stanford & Swords $10, for distribution to the destitute, from T. P. C. One of his methods for aiding the poor, is by supplying daily food, especially to starving children, at a room for the purpose, No. 68 East Broadway, under the direction of Mrs Hoyt. Many have already been furnished with comfortable meals, and blessed the hand that helpeth the needy in their distress.

The Sailors Mission.

The Missionary of the Floating Church of the Holy Comforter, gratefully acknowledges the receipt of the following gifts to aid in paying arrearage of rent of the Mariner's Home; and also for the poor:

From Mrs. C. C., $5; Mrs. D. D., Jr., $2 50, through T. P. Cummings; and a bundle of clothing for destitute seamen, through Messrs. Stanford & Swords from E. R.

FOR THE POOR.—From Hoboken, $2 50; a lady of the Church of the Ascension, a bundle of new clothing to the amount of $10; and through Messrs. Stanford & Swords, form P. C. C., $10.

These gifts have come very opportunely, and have enabled me to provide food and fuel, and also to afford shelter to some worthy poor.

For the arrearage of the rent of the Mariners' Home, I still want about two hundred and twenty dollars. Any amount will be thankfully received, to give me some relief from this embarrassing matter, and may be directed to the care of Messrs. Stanford & Swords, 637 Broadway. D. V. M. JOHNSON, Missionary.

January 8, 1855.

Fund for Aged and Infirm Clergymen.

The Treasurer has received since the acknowledgment of 2d inst., the following contributions, viz:

THANKSGIVING OFFERINGS.

St. John's Church, Johnstown, Rev. L. P. Clover	$ 5 00
St. Thomas', New York, Rev. Dr. Neville	148 57
Zion, Sandy Hill, Rev. S. B. Bostwick	5 50
St. James', Fort Edward, Rev. S. B. Bostwick	5 25
St. Saviour's, Mespeth, Rev. E. Embury	11 16
St. John's, Fort Hamilton, Rev. M. Scofield	10 25
Total amount	$185 73

C. N. S. ROWLAND, Treasurer, 55 Water street.

January 9, 1855.

THE POOR.—The subscriber, Rector of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

From M. R. $5. By Messrs. Stanford & Swords: from J. H. R. $3; by the same, from T P. C., $10.

Further donations were never more needed, and are respectfully solicited. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 172 Broome street.

January 9, 1855. BENJAMIN EVANS, 172 Broome street.

WANTS.

A GRADUATE of some College, who would be willing to reside in a private family in the State of Mississippi, and give instruction to two young gentlemen, will hear of a pleasant and profitable situation, by addressing A. A. M., 256 Seventh avenue. One having views to an entrance into Holy Orders would be preferred.
jan 13-4t

LITERARY OCCUPATION.—Wanted immediately, a youth of good education to assist in literary labour, with the view of being trained for the Public Press. He must be a member of the Protestant Episcopal Church. Address, stating age and qualifications, with references, to T. R., Box 1603 Post-office.

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854. 149 Grand street, New York.

This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorily*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.

TO EMPLOYERS:—By raising the moral standard of Domestic Servants, and thus adding to their comfort, convenience, and happiness, by giving them competent, faithful, and worthy Servants.

The Clergy, Church Families, and Employers generally, are respectfully solicited to aid and encourage this enterprise, by their patronage, co-operation, and generosity. dec9-3m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, No. 13 Eighth Avenue, Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

Advertisements.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.

WM. H. STEPHENS, First Marshal.

All the papers in this city will please copy and send their bills to this office.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15-1y

PUBLICATIONS.

THE CHURCHMAN'S MONTHLY MAGAZINE for January, 1855, is puplished.

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Embellishment, Grace Church, New York.

Terms, $2 per year; two copies, $3.

Address, "Proprietor of CHURCHMAN'S MONTHLY MAGAZINE," box 1,395, Post-office. C. SHEPARD & CO., Publishers, N. Y.

BISHOP POTTER'S PASTORAL LETTER.—So great has been the demand for the Pastoral Letter of the Provisional Bishop of the Diocese of New York, that a second edition has been issued, and is for sale at the DEPOSITORY, 637 Broadway.

Prices—Single copies, 8 cents; $6 per hundred, or, by mail, post paid, 12 copies for $1; 100 copies for $7.

Also, for sale at the Depository, a few copies remaining of the Rev. Dr. MCVICKAR'S SERMON at the opening of the late Diocesan Convention.

The Bishop of Montreal's Sermon at the Consecration of the Rt. Rev. Horatio Potter, D.D. Address orders to

jan 13-4t DANIEL DANA, JR., Agent, 637 Broadway, N. Y.

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